

The fyrst
booke of

Moses called
Genesis.



When I had translated
 the newe testament/ I
 added a pistle vnto the
 latter ende/ In which
 I desired them y^e we-
 re learned to amend
 if ought were founde
 amysse. But oure mali-
 cious and wylle hypo-
 crytes which are so stubburne and hard herted
 in their wicked abhominaciōs that it is not pos-
 sible for them to amend any thinge at all (as
 we see by dayly experience when their both ly-
 ringes and doings are rebuked with the tro-
 uth) saye/ some of them that it is impossible to
 translate the scripture in to English/ some th^t
 at it is not lawfull for the laye people to haue it
 in their mother tonge/ some that it wold make
 them all heretykes/ as it wold no doute from
 many thinges which they of longe tyme haue
 falsly taught/ and that is the whole cause wher-
 fore they forbyd it/ though they other clothes
 pretende. And some o^r rather every one/ saye
 that it wold make them ryse agaynst the kinge/
 whom they them selues (vnto their dammayn)
 never yet obeyed. And lest the temporall ru-
 lars shuld see their falschod/ if the scripture
 cam to light/ cause they them so to lye.
 And as for my translatiō in which they affe-
 me vnto the laye people (as I haue hearde saye)

to be I wotte not how many thousande heres-
 syes/ so that it cā not be mēded or correcte/ they
 haue yet taken so greate payne to cramyne it/ &
 to compare it vnto that they wold sayne haue
 it and to their awne imaginations and iugglin-
 ge termes/ and to haue some what to rayle at/
 and vnder that cloke to blasphem the treuth/
 that they myght with as litle laboure (as I sup-
 pose) haue translated the moste parte of the bis-
 ble. For they which in tymes paste were wont
 to lōke on no more scripture then they founde in
 their duns or soch like deuelysh doctryne/ haue
 yet now so narrowly lōked on my translatiōn/
 that there is not so moche as one Atherin if it
 lacke a tytle over his hed/ but they haue noted
 it/ and nombred it vnto the ignorant people for
 anheresy. fynallye in this they be all agreed/ to
 diuue you from the knowlege of the scripture/
 & that ye shall not haue the terte therof in the
 mother tonge/ and to kepe the world styll in dar-
 kenesse/ to thentent they might sit in the consci-
 ences of the people/ thorow wayne superstition
 and false doctrine/ to satisfie their fylthy lustes
 their proude ambition/ and vnsatiable covetu-
 ousnes/ and to exalte their awne honoure abo-
 ue kinge & temperoure/ yee & aboue god him selfe.
A thousand booke had they leuer to be put
 forth agensse their abhominable doynges and
 doctrine/ then that the scripture shulde come to
 light. For as longe as they may kepe that dous-
 ne/ they will so darken the ryght way with the.

miste of their sophistrie/and so tangle the that
ether rebuke or despyse their abominations
with argumentes of philosophye & with worz
dly symylitudes and apparent reasons of natu
rall wisdom. And with wrestinge the scripture
vnto their awne purpose cleue contrarie vnto
processe/order and meaninge of the texte/ and
so delude them in descanyng vpon it with al
ligories/and amase the expoundinge it in ma
nye senses before the vnlearned laye people (wh
en it hath but one symple litterall sense whose
light the owles ca not abyde) that though thou
scale in thyne harte and arte sure how that all
is false y they saye/ yet coudest thou not solz
ve their sorte rydles.

¶ Which thinge onely moved me to translate
the new testament. Because I had perceaved
by experyence/ how that it was impossible to
stablysh the laye people in any truth/ excepte y
scripture were playnly layde before their eyes in
their mother tonge/ that they might se the pro
cesse/order and meaninge of the texte: for els
what so ever truth is taught them/ these enny
myes of all truth quench it ageyne/partly wi
th the smoke of their bottomlesse pyte wherof
thou readest apocalipsis. ix. that is/with appar
ent reasons of sophistrie & traditions of their
awne makynge/ founded with out grounde of
scripture/and partely in iugglinge with the tex
te/expoundinge it in soch a sense as is imposs

ble to gether of the texte/if thou see the processe
ordie and meaninge therof.

¶ And euen in the bisshope of london's house I
entended to have done it. For when I was so
turmoyled in the countre where I was that I
coude no longer there dwell (the processe was
herof were to longe here to reherce) I thus wys
se thought in my silfe/this I suffre because the
priesies of the countre be vnlearned/as god it knos
with there are a full ignorant sorte which has
ue sene no more latyn then that they read in
their portesses and missales which yet many
of them can scarcely read (excepte it be Albertus
de secretis mulieru in which yet / though they
be never so sozily lerned/they pore day and nig
ht and make notes therm and all to teach the
mydwyes as they say / and liued a boke of
constitutions to gether withes/mortuaries/offe
ringes/customs/and other pillage/which they
calle/not theirs/but godes parte and the deu
ty of holye chirch/to discharge their consciences
with all: for they are bound that they shall
not dunnysh/but encrease all thinge vnto the
vtmost of their powers) and therefore (becaus
se they are thus vnlearned thought I) when
they come to gedder to the alehouse / which
is their preachinge place/they afferme that my
saunges are heresy. And besides y they adde
to of thir awne heddes which I never spake/as
the maner is to prolonge the tale to shoue

the tyme with all/ and accuse me secretly to the
chauncelare and other the bisshopes officers/
And in decade when I came before the chauncel
lare/ he threatened me greuously/ and reuyled me
and rated me as though I had bene a dogge/
and layd to my charge wherof there coude be
none accuser brought forth (as their maner
is not to bringe forth the accuser) and yet all the
prestes of þ̄ contrie were þ̄ same daye there. As
I this thought the bisshope of london came to
my remembrance whom Erasmus (whose tong
ge maketh of litle quatres greate elephantes and
lifteth vpp aboue the starres whosoeuer geueth
him a litle exhibition) prayseth exceedingly amon
ge other in his annotaryons on the new testam
ent for his great learninge. Then thought I/
if I might come to this mannes service/ I we
re happye. And so I gate me to london/ & thro
row the accoutaunce of my master came to sir
Harry gylford the fingers graces countroller/ ad
brought him an oration of Iſocrates which I
had translated out of greke in to English/ and
desyred him to speake vnto my lorde of london
for me/ which he also did as he shewed me/ ad
willed me to write a pisyll to my lorde/ and to
god to him my self which I also did/ and deli
uered my pisyll to a seruant of his awne/ one
wyllyam hebildwrayte/ a mā of myne old acco
yntaunce. But god which knoweth what is w
thin hypocrites/ sawe that I was begyled/ ad
that that counsell was not the nexte way vnto

my purpose. And therefore he gate me no favou
re in my lordes sight. ¶ Wheroppo my lorde an
swered me/ his house was full/ he had mo the
he coude well finde/ and advised me to seke in
london/ wher he sayd I coude not lacke a servis
ce/ And so in london I abode almoste an yere/
and marked the course of the worlde/ and her
de oure pratars / I wold say oure preachers
how they boasted them selves and their hye au
thorite/ and beheld the pompe of oure prelates
and how besyed they were as they yet are/ to set
peace and vnite in the worlde (though it benot
possible for them that walke in darkenesse to co
ntinue longe in peace/ for they can not but ether
stōble or dash them selves at one thinge or a
nother that shall elene vnquyer all togedder) &
sawe thinges wherof I deferre to speake at
this tyme and vnderstode at the laste not only
that there was no rowme in my lorde of lon
dons palace to translate the new testament/ but
also that there was no place to do it in all en
glande/ as experyence doth now openly declare.
¶ Vnder what maner therefore shuld I now
submitte this boke to be corrected and amens
ded of them/ which can suffer nothinge to be
wells? Or what protestacyon shuld I make in
such a matter vnto oure prelates those stubbus
tne Uimrothes which so mightely fight agens
ste god and resiste his holy spirite/ enforce
with all crafte and sotelte to quench the light
of the everlastinge testament/ promyses/ and as

poynmente made betwene god & vs: and hea-
pinge the sere wrath of god vppon all prynces
and rulars/ mockinge the with false sayned na-
mes of hypocryse/ and seruinge ther lustes at
all poyn tes/ & dispensinge with the even of the
very lawes of god/ of which Christe him self tes-
tifieth Mathew. v. y not so moch as one tit-
le therof maye perish or be broke. And of whis-
ch the prophete sayth Psalme. cxviii. Thou has-
te commaunded thy lawes to be kepte meed/ y
is in hebrewe exceedingly/ with all diligēce/ mi-
ght & power/ and haue made the so mad with
their iugglinge charmes and crafty perswasōs
that they thinke it full satisfaction for all their
wicked lyvinge/ to torment soch as tell the trou-
th/ & to berne the worde of their soules helth &
fle whosoever beleve thereon.

¶ Not withstōdinge yet I submytte this boke
and all other that I haue other made or traſla-
ted / or shall in tyme to come (if it be goddes
will that I shall further labour in his hers
veshynto all them that submytte the selres on
to the worde of god/ to be corrected of the/ yee
and moreover to be disalewed & also burnte/ if
it seme worthy when they have examyned it
wyth the hebrewe/ so that they first put forth of
their awne translatinge a nother that is more
correcte.

¶ Apologe shewinge the vse of the scripture



Though a man had a pre-
cious iuel and a rich/
yet if he wiste not the va-
lue therof nor wherfore
it serued/ he were nother
the better nor ryher of a
straw. Euen so though
we read the scripture &
hable of it never so moch/ yet if we know not
the vse of it/ and wherfore it was geuen/ and
what is theim to be sought/ it profiteth vs nor
thinge at all. It is not ynough therfore to read
and talke of it only/ but woe must also desyre god
daye and night instantly to open oure eyes/ ad
to makers vnderstonde and seale wherfore the
scripture was geuen/ that we maye applye the
medicyne of the scripture/ every mā to his aw-
ne sores / inlesse then we extend to beydle dis-
puters/ and braulers aboute vayne wordes/ es-
ver gnawenge rppon the bitter bareke with out
and neuer attayninge vnto the sweete pith wis-
th in/ and persecutinge one an other for defen-
dinge of lewde imaginacions and phantasies
of oure arene inuencion

¶ Paule in y thyrde of y secōde epistle to Tymo-
the sayth/ y the scripture is good to teach (for
y ought mē to teach & not dreames of their aw-
ne makyng/ as y pope doth) & also to improve/
for y scripture is y twich stone y tryeth all do-
ctrines/ & by y we know the false from y true.

And in the. vi. to the ephesians he calleth it the sword of the spirite/by cause it killeth hypocrities and vttereth ad improveth their false inventions. And in the. xi. to the Romayns he sayth all that are wryten/are wryten for oure learning: ge/that we thorow pacience and cōsorte of the scripture myght have hope. That is/ the ensamples that are in the scripture comferte vs in all oure tribulacions/and make vs to put oure truste in god/and paciently to abyde his leysure. And in the. x. of the firste to the Corinthyans he bringeth in examples of the scripture to feare vs and to bryde the fleshe/that we caste not the yoke of the lawe of god from of oure neckes/ and fall to lusting and doinge of euill.

¶ So now the scripture is a light and sheweth vs the true waye/ both what to do / and what to hope. And a defence from all erreure/ and a comferte in aduersyte that we despayre not. and feareth vs in prosperyte that we synne not. See therefore in the scripture as thou readest it first the law/ what god cōmaunderth vs to doo. And secundarilye the promyses/ which god promyseth vs ageyne/ namely in Christe Iesu oure lord. Then see ensamples/ firste of comferte/ how god purgeth all them that submitte them selves to walke in his wayes/ in the purgatorie of tribulatyon/ delyveringe them yet at the latter ende/ and never soferinge any of them to perissh/ that cleave faste to his promyses. And synallye/ note the ensamples which are w-

ritent to feare the flesch that we synne not. That is/ how god suffereth the vngodlye and wicked synners that resiste god and refuse to felow him/ to contynue in their wickednesse/ ever waxinge worse and worse vntyll their synne be so sore encreased and so abhominable/ that if they shuld longer endure they wold corrupte the very electe. But for the electes sake god sendeth the preachers. Nevertheless they harden their hartes agens the truth /and god destroyeth the vicerlye and begynneth the world a new.

¶ This comferte shalt thou evermore finde in the playne texte and liuerall sense. Nether is there any storye so homely/ so rude/ yee ar so ryle (as it semeth outward) wherein is not exceedinge greate comferte. And when some which seme to them selves great clarkes saye: they wott not what moare profite is in many gesses of the scripture if they be read with out an allegorye/ then in a tale of robenhode/ saye thou: that they were wryten for oure consolacyon and comferte/ that we despayre not/ if such like happen vnto vs. We be not holier then Noe/ though he were once dronke. Nether better beloved then Iacob/ though his wyne sonne defyled his bedde. We be not holier then Ios/ though his daughters thorow ignorance deceaved him/ nor paradrenture holier then those daughters. Nether are we holier then David/ though he brake wedlocke and vpon the same commytted abhominable murther. All those men have witnes-

esse of the scripture that they pleased god and were good men both before that those thinges chaunced them and also after. Nevertheless soch thinges happened them for our ensamples not that we shuld contrafayte their euill/ but if whyle we fight with our selves enfor synge to walke in the law of god (as they did) we yet fall likewise/ that we despayre not/ but come agayn. to the lawes of god and take better holde

¶ We read sens the tyme of Christes deeth/ of virgins that have bene brought vnto the comestruces/ and theye defyled/ and of martyrs that haue bene bounde and howe haue abosed their bodies. Why? The iudgements of god are bottorlesse. Soch thinges chaunced partely for ensamples/ partely God thorow synne healeth synne Pryde can net her be healed nor yet appere but thorow soch horrible deades. Paraduventure they were of þe popes secte and reioysed fleschly/ thinkinge that heaven came by deades and not by Christ/ and that the outward dead iustified them and made them holy and not the inward spirite receiued by fayth and the consent of the harte vnto the law of god.

¶ As thou readest therefore thinke that every sillable pertayneth to thyne awne self/ and sucke out the pube of the scripture/ and arme thy self agaynst all assautes. Firste rore with stronge faith the power of god in creatinge all of nought. Then marke the greuous fall of Adam and of vs all in him/ thorow the light regardinge of the

commaundement of god. In the iii. Chapitre God turneth him vnto Abel and then to his offeringe/ but not to Cain and his offeringe. Where thou seest that though the deades of the euil apere outwardly as glorious as the deades of the good: yet in the sight of god which lofeth on the harte/ the deade is good because of the man/ and not the man good because of his deade. In the vi. God sendeth Noe to presach to the wiked and geueith them space to repent: they wax hard herted/ God bringeth them to nought. And yet saureth Noe: even by the same water by which he destroyed them. Marke also what folowed the pryde of the buyldinge of the toure of Babel

Consydre how God sendeth forth Abraham out of his awne contrein to a strange lande full of wiked people/ and gave him but a bare promesse with him that he wold blesse him and defende him. Abraham beleved: and that worde saued and delyuered him in all perelles: so that we se/ how that mannes life is not mayntayned by bred on lyfe (as Christe sayeth) but moche rather by belevinge the promyses of god. Behold how soberly and how circumspectly both Abraham and also Isaac behaue them selves amonge the infideles. Abraham byeth that which might have ben geuen him for nought/ to cutte of occasions. Isaac when his welles which he had digged were taken from him/ geueth rowme and resisteth not. More over they are and for

we and fede their catell/and make confederacy
ons/ād take perpetuall truce/ and do all outw.
ard thinges: Euen as they do which haue no
faith/so: god hath not made vs to be ydle in this
world. Every man must worke godly and truly
to the vtmoste of the power that god hath ge
uen him: and yet not truste therein: but in goddes
word or promesse: and god will worke with vs
and bange that we do to good effecte. And the
when oure power will extend no further/ gods
des promesses wyll worke all alone

¶ How many thinges also resisted the promes
ses of god to Iacob? And yet Iacob comureth
god with his awne promises saryenger. O god
of my father Abraham: and god of my father
Isaac / O lorde which saydest vnto me retur
ne vnto thine awne contre/ and vnto the place
were thou wast borne and I wil do the good
I am not worthy of the leste of those mercyes/
ne: of that trowth which thou haste done to thy
seruant I went out but with a staffe/ and come
home with ij droves / delyver me out of the han
des of my brother Esau/ for I feare hym grea
tly &c. And god delyvered him/ and will likewy
se all that call vnto his promesses with a repen
tinge herte/ were they never so great synners.
Marke also the weake infirmities of the mā. He
loareth one wife more then a nother/ one sonne
more then a nother. And se how god purgeth
him. Esau threteneth him: Laban begyleth
him. The beloued wife is longe baren: his

doughter is raryshed: his wife is defyled/ and
that of his awne sonne. Rachel dieth / Joseph
is taken a way/ yee and as he supposed rent of
wild beastes and yet how glorious was hys
ende: Note the wakenesse of his Children / yee
and the synne of them/ and how god thoro
their awne wakednes saved them. These en
samples teach vs that a man is not at once
perfecte the firste daye he beginneth to lyue wel
They that be stronge therfore muste suffre with
the weake/ and helpe to kepe them in vni
te & peace one with a nother vntill they be ströger

Note what the brethren sayde when they
were tached in Egypte/ we haue verely synned
(sayde they) agaynste oure brother in j. we sa
we the anguysh of his soule when he besought
vs/ and wold not heare him: ād therefore is this
tribulation come vppon vs. By which ensam
ple thou seist/ how that conscience of evyll doz
enges findeth men out at the laste. But namely
in tribulacyon and aduersyte: there temptacyon
and also desperacyon: yee and the verye paynes
of hell fynd vs out: there the soule feleth the fers
te wrath of god and wyssheth mountaynes to fal
le on her and to hyde her (yf it were possible) fro
the angrye face of god.

Marke also how greate evils folow of how
litle an occasion. Sina goeth but forth alone to
se the daughters of the contre/ and how greate
myscheve and trouble folowed: Iacob loved but
one sonne more then a nother/ ād how greuous

murther folowed in their hartes? These are en-
samples for oure learninge to teach vs to walke
warely and circumspectlye in the worlde of weas-
te people/that we geue no mā occasions of euyl.
¶ Finally/ se what god promysed Joseph in his
dreames. These promesses accompanyed him all
ways/and went doune wyth him even in to the
depe dongeon/ And brought him vpp agayn
ne/And neuer forsoke him till all that was
promysed was fulfilled. These are ensamples
wryte for oure learninge (as paule sayth) to teach
vs to truste in god in y^e strōge fyre of tribulation
and purgatoyre of oure flesh. And that they
which submytte them selues to folow god
shuld note and marke soch thinges/ for they:
lerninge and comfort/is the frute of the scrip-
ture and cause why it was wryten: And with
soch a purpose to reade it/is the waye to euer-
lastyng life and to those ioyfull blissinges
that are promysed vnto all nacjons in the sea-
de of Abraham/which seade is Iesus Christe
oure lord/to whom be honoure and prayse for-
ever and vnto god oure father thorow him.

¶ A. M. E. M.

The fyrst boke

of Moyses called Genesis

The fyrst Chapter.



In the begynnynge God created
heaven and erth. The erth was voy-
de and emptie/ and darcknesse was
vpon the depe / and the spirite of
god moved vpon the water

¶ Than God sayd: let there be lyghte and thes-
re was lyghte. And God sawe the lyghte that it
was good: & deuyded the lyghte from the darck-
nesse/and called the lyghte daye /and the darck-
nesse nyghte: and so of the evenynge and morn-
ynge was made the fyrst daye

¶ And God sayd: let there be a fyrmament
betwene the waters/ and let it deuyde the waters
a sonder. Than God made the fyrmament and
parted the waters which were vnder the fyr-
mament/ from the waters that were above the
fyrmament: And it was so. And God called
the fyrmament heaven/ And so of the evenynge
and mornynge was made the seconde daye

¶ And God sayd/ let the waters that are vns-
der heaven gather them selues vnto one place/
that the drye lande may appere: And it came so
to passe. And god called the drye lande the erth
and the gatheringe rogyther of waters called
he the see. And God sawe that it was good

B. i.

And God sayd: let the erth bringe forth herbe and grasse that sowe seed/ and frutefull trees that bere frute every one in his kynde/ havinge their seed in them selves upon the erth. And it came so to passe: ad the erth brought forth herbe and grasse soweinge seed every one in his kynde & trees berynge frute & havinge their seed in the selves/ every one in his kynde. And God sawe that it was good: and the of the evenyng and mornynge was made the thyrde daye.

Then sayd God: let there be lyghtes in y^e firmament of heaven to deuyde the daye fro the nyghte/ that they may be unto sygnes/ seasons/ days & yeaeres. And let them be lyghtes in the firmament of heave/ to shyne upon the erth. & so it was. And God made two great lyghtes. A greater lyghte to rule the daye/ & a lesse lyghte to rule the nyghte/ and he made sterres also. And God put them in the firmament of heaven to shyne upon the erth/ and to rule the daye & the nyghte/ ad to deuyde the lyghte from darcknesse. And god sawe y^e it was good: and so of the evenyng ad mornynge was made the fourth daye.

And God sayd/ let the reater byng forth creatures that move & have lyfe/ & foules for to flee over the erth vnder the firmament of heaven. And God created greete reballes and all maner of creatures that lyoe and moue/ which the waters brought forth in their kyndes/ ad all maner of federed foules in their kyndes. And

God sawe that it was good: and God blessed them saynge. Growe and multiplye ad fyll the waters of the sees/ & let the foules multiplye vpon the erth. And so of the evenyng & mornynge was made the fift daye.

And God sayd: let the erth bring forth lyvynge creatures in thir kyndes: cattell & wommes & beastes of the erth in their kyndes/ & so it came to passe. And god made the beastes of the erth in their kyndes/ & cattell in their kyndes/ ad all maner wommes of the erth in their kyndes: and God sawe that it was good.

And God sayd: let vs make man in oure symilitude ad after oure lykenesse: that he may have rule over the fysh of the see/ and over the foules of the ayre/ and over cattell/ and over all the erth/ and over all wommes that crepe on the erth. And God created man after his lykenesse/ after the lykenesse of god created he him: male & female created he them.

And God blessed them/ and God sayd vnto them. Growe and multiplye and fyll the erth and subdue it/ and have domynyon over the fysh of the see/ and over the foules of the ayre/ and over all the beastes that move on the erth.

And God sayd: se/ I have geoven you all herbes that sowe seed which are on all the erth/ and all maner trees that haue frute in the em and sowe seed: to be meate for you & for all

beastes of the erth/ and vnto all foules of the
ayre/ and vnto all that crepeth on the erth/ whe-
re in is lyfe/ that they may haue all maner her-
bes and grasse for to eate/ and even so it was.
And God behelde al that he had made/ and loo-
kyng and mornyng was made the syxt h daye

The seconde Chapter.

Ahus was heauē & erth fynished wryth
all their apparell: and i y seventh daye
god ended his worke which he had
made & rested i y seventh daye fro all his wor-
kes which he had made. And God blessed y se-
venth daye/ and sanctyfyed it/ for in it he rested
from all his workes which he had created and
made.

These are the generations of heaven & erth
when they were created/ in the tyme when the
LORde God created heaven and erth and all
the shrubbes of the felde be fore they were in the
erthe. And all the herbes of the felde before they
sprange: for the LORde God had yet sent no
rayne vpon the erth/ neither was there yet any
man to tylle the erth. But there arose a myste
out of the ground and watered all the face of
the erth: Then the LORde God shope man/ es-
uen of the maulde of the erth and brethed into
his face the breth of lyfe. So man was made a
lyvyng soule.

The LORde God also planted a garden in
Eden from the begynnyng/ and there he sette

man whom he had formed. And the LORde
God made to spryng out of the erth/ all man-
ner trees bewyfull to the syghte and pleasant
to eate/ and the tree of lyfe in the middes of the
garden: and also the tree of knowlege of good
and euell.

And there spronge a reuer out of Eden to
water the garden/ and thence devided it selfe/
and grewe in to foure principall waters. The
name of the one is Physon/ be it is that compa-
sseth all the lande of heuila/ where gold gros-
seth. And the gold of that contreys precious/
there is found bedestion and a stone called V-
nir. The name of the seconde ryver is Gihon/
which compassyth all the lande of Inde. And
the name of the thyrde river is Euphrates/ wh-
ich runneth on the east syde of the assyrians
And the fourth iuer is Euphrates.

And the LORde God toke Adam and put
him in the garden of Eden/ to dresse it and to
kepe it: and the LORde God comaunded A-
dam sayng: of all the trees of the garde se thou
eate. But of the tre of knowlege of good and
badd se that thou eate not: for even y same daye
ye thou eatest of it/ thou shalt surely dye.

And the LORde God sayd: it is not good
that man shulde be alone/ I will make hym an
helper to beare him company: And after y the
LORde God had made of the erth all maner
beastes of the felde/ and all maner foules of the
ayre/ he brought them vnto Adam to see what

he wold call them. And as Adā called all manner liyngge beastes: eue so are their names. And Adam gave names vnto all maner creatur/ and vnto the foules of the ayre/ and vnto all maner beastes of the felde. But there was no helpe found vnto Adam to beare him companie

Then the LORde God cast a slomber on Adam/ and he slepte. And then he toke out one of his rybbes/ and in stede ther of he fylled vp the place with flesh. And the LORde God made of the rybbe which he toke out of Adam/ a woman/ and brought her vnto Adam. Then sayd Adā this is once bone of my boones/ and flesh of my flesh. This shall be called woman: because she was take of the man. So: this cause shall a man leue father and mother/ & cleve vnto his wyfe/ & they shall be one flesh. And they were ether of them naked/ both Adam and hys wyfe/ & were not ashamed:

The.iiij. Chapter

But the serpent was soryller than all the beastes of the felde which y^e LORde God had made/ and sayd vnto the woman. A lyfyr/ that God hath sayd/ ye shall not eate of all maner trees in the garden. And the woman sayd vnto the serpent/ of the frute of the trees in the garden we may eate/ but of the frute of the tree y^e is in the myddes of the garden (sayd God) se that ye eate not/ and se that ye touch it not: lest ye dye.

Then sayd the serpent vnto the woman: tush ye shall not dye. But God doth knowe/ that whensoeuer ye shulde eate of it/ youre eyes shuld be opened/ and ye shulde be as God and knowe both good and euill. And the woman sawe that it was a good tree to eate of and lustie vnto the eyes and a pleasant tre for to make wyse. And toke of the frute of it and ate/ and gave vnto hir husband also with her/ and he ate. And the eyes of both them were opened/ that they vnderstode how that they were naked. Then they sowed fygge leues togedder and made them apurns.

And they herd the voyce of the LORde God as he walked in the garden in the coole of the daye. And Adam hyd hymselfe and his wyfe also from the face of the LORde God/ amonge the trees of the garden. And the LORde God called Adam and sayd vnto him where art thou? And he answered. Thy voyce I harde in the garden/ but I was afrayd because I was naked/ and therefore hyd myselfe. And he sayd: woe he told the that thou wast naked? hast thou eaten of the tree/ of which I bade the that thou shuldest not eate? And Adam answered. The woman which thou gavest to bere me companie she toke me of the tree/ & I ate. And the LORde God sayd vnto the woman: wherfore didest thou so? And the woman answered/ the serpent deceaved me and I ate,

¶ And the LORD God sayd vnto the serpe
because thou haste so done moſte curſed be thou
of all catell and of all beaſtes of the ſeld: oppo
thy bely ſhalt thou goo: and erth ſhalt thou eate
all dayes of thy lyfe. Moreover I will put hatred
betwene the and the woman / and betwene thy
ſeed and thy ſeed. And that ſeed ſhall tread the
on the heed / and thou ſhalt tread hit on the heele.

And vnto the woman he ſayd: I will ſurely
encreaſe thy ſorrow and make the oft with child /
and with payne ſhalt thou be deliuered: And thy
luſtes ſhall pertaine vnto thy huſbond and he
ſhall rule the.

And vnto Ada he ſayd: for as moche as thou
haſt obeyed the voyce of thy wyfe / and haſt eaſ
ten of the tree of which I commaunded the ſay
yng: ſe thou eate not therof: curſed be the erth
for thy ſake. In ſorrow ſhalt thou eate therof all
dayes of thy lyfe / And it ſhall beare thornes and
thiſtles vnto the. And thou ſhalt eate the herb
es of the ſeld: In the ſweate of thy face ſhalt thou
eate bryde / vntill thou returne vnto the erth
whence thou waſt take: for erth thou art / and vnto
erth ſhalt thou returne.

And Ada called his wyfe Heua / becauſe
ſhe was the mother of all that lyueth And the
LORD God made Adam and his wyfe garments
of ſkynnes / and put them on them. And the
LORD God ſayd: loo / Adam is be
come as it were one of vs / in knowlege of good
and euill. But now leſt he ſtrech forth his hand

and take alſo of the tree of lyfe and eate and lyue
forever.

And the LORD God caſt him out of the
garden of Eden / to till the erth whence he was
taken. And he caſt Ada out / and ſette at ynter
ringe of the garden Eden / Cherubin with a na
ked ſwerde movinge in and out / to kepe the way
to the tree of lyfe.

¶ The. iiij. Chapter.



¶ And Adam lay wyth Heua
ys wyfe / which conceived
and bare Cain / and ſayd: I
haue gotten a ma of the LORD
God. And ſhe proceeded forth
and bare his brother Abel.
And Abel became a ſheper
de / And Cain became a plowman.

And it ſortuned in proceſſe of tyme / that Ca
in brought of the frute of the erth: an offeringe
vnto the LORD. And Abel / he brought alſo
of the fyrſtlynges of his ſhepe and of the ſait of
them. And the LORD looked vnto Abel / and to
his offeringe: but vnto Cain and vnto his offryng
ge / looked he not. And Cain was wroth excea
dingly / and loured. And the LORD ſayd vnto
Cain: why art thou angry / and why loureſt
thou? Woeſt thou not yf thou doſt well / thou
ſhalt receave it: But if thou doſt euill / by thy
ſynne lyeth open in the dore. Not withſtand

Of this
ace no doz dyng let it be subdued onto the / ad see thou rue
ie y pope le it. And Cain talked wyth Abell his broz
which in all ther.

And as soone as they were in the feldeo / Cas
ual with od toke an in fell vppon Abell his brother and slewe hym
occasion to And y LORde sayd vnto Cain: where is Abell
Iarke all thy brother: And he sayd: I cannot tell: am I
is creatur my brothers keeper: And he sayd: What hast
is: and to thou donez the voyce of thy brothers bloud crys
orbid vnz eth vnto me out of the erth. And now cursed be
er payne of thou as pertaynyng to the erth / which opened
reor unica hy: mouth to receaue thy brothers bloud of thy
d y no mā ne hande. So: when thou tyllest the grounde she
whether he shall hēceforth not geue hy: power vnto the. A
ere fige or vagabunde and a rennagate shalt thou be vpon
mperowre) the erth.
e so hardy
o punishe
dem for
hat so es
er myschef
bey doo.
he cromt
a to the ali
ence to do
what they
ste a protec
to a sure
intuarye.

And Cain sayd vnto the LORde: my synne
is greater / then that it may be forgiven. Behol
de thou castest me out thys day from of the face
of the erth / and frō thy syght must I hyde my
selfe ad I must be wandrynge and a vagabund
de vpon the erth: Noroover whosoever fynderth
me / wyll kyll me. And the LORde sayd vnto hi
Not so: but whosoever sleyth Cain shalbe puny
hed. viij. folde. And y LORde put * a marke vpon
Cain that no mā fynde hym shulde kyll hym.

And Cain went out frō the face of the LORde
and dwelt in the lande Nod / on the east syde of
Eden.

And Cain laye wyth hys wyfe / which concea
ved and bare Genoth. And he was buyldin
ge a cyte and called the name of it after the nas
me of hys sonne / Genoch. And Genoch begat
Irad. And Irad begat Mahuiacel. And Ma
huiacel begat Mathusael. And Mathusael beg
gat Lamech.

And Lamech toke hym two wyues: the one
was called Ada / and the other Zilla. And Ada
bare Jabel / of whome came they that dwell in
tentes ad possesse cattell. And hys brothers na
me was Jubal: of hym came all that exercys
se them selves on the harpe and on the organs
And Zilla she also bare Tubalcain a worker in
metall and a father of all that grave in bras
se and yeron. And Tubalcains sylster was called
Naema.

Then sayd Lamech vnto hys wyues Ada ad
Zilla: heare my voyce ye wyues of Lamech
and herken vnto my wordes / for I haue slayne
a man and wounded my selfe / and haue slayn
a yongman / and gorte my selfe stryppes:

For Cain shall be avenged sevenfold: but Lam-
ech seventie tymes sevenfold.

Ad Adam also laye with hys wyfe yet agayne/
and she bare a sonne ad called hys name Seth
for god (sayd she) hath given me a nother sonne
for Abell whom Cain slewe. And Seth begat
a sonne and called hys name Enos. And in
that tyme began men to call on the name of the
LORD.

The v. Chapter.



Hys is the boke of the generas-
cion of man/ In the daye when
God created man and made
hym after the symyltude of god
Male and female made he the
and called their names man/
in the daye when they were created. And when
Adam was an hundred and thyrty yere old/ he
begat a sonne after hys lykenesse and symylru-
de: and called hys name Seth. And the dayes
of Adam after he begat Seth/ were eyght hun-
dred yere/ and begat sonnes and daughters.
and all the dayes of Adam which he lyved/
were. ix. hundred and. xxx. yere/ and then he
died.

And Seth lyved an hundred and. v. yeres/
and begat Enos. And after he had begot Enos
he lyved. viij. hundred and. viij. yere/ and begat
sonnes and daughters. And all the dayes of
Seth were. ix. hundred and. xij. yere/ and died.

And Enos lyved. lxxx. yere and begat

Fenan. And Enos after he begat Fenan/ lyved
viij. hundred and. xv. yere/ and begat sonnes
and daughters: and all the dayes of Enos were
re. ix. hundred and. v. yere/ and than he dyed.

And Fenan lyued. lxx. yere and begat Ma-
halael. And Fenan after he had begot Ma-
halael/ lyved. viij. hundred and. xl. yere and be-
gat sonnes and daughters: and al the dayes of
Fenan were. ix. hundred and. x. yere/ and than
he dyed.

And Mahalael lyued. lxx. yere/ and begat Ja-
red. And Mahalael after he had begot Jared
lyued. viij. hundred and. xxx. yere and begat son-
nes and daughters: and all the dayes of Ma-
halael were. viij. hundred nynty and. v. yea-
re/ and than he dyed

And Jared lyved an hundred and. lxij. yere
and begat Enoch: and Jared lyved after he
begat Enoch. viij. hundred yere and begat son-
nes and daughters. And all the dayes of Ja-
red were. ix. hundred and. lxij. yere/ and than he
died.

And Enoch lyved. lxx. yere ad begat Ma-
thufala. And Enoch walked with god after
he had begot Mathufala. iij. hundred yere/ and
begat sonnes and daughters. And all the dayes
of Enoch were. iij. hundred and. lxx. yere.
and than Enoch lyved a godly lyfe/ and was
nomore sene/ for God toke hym away.

And Mathufala lyved an hundred and
lxxxviij. yere and begat Lamech: and Mathufala

after he had begot Lamech / lyved. viij. hundred and. lxxij. yere. / and begat sonnes and daughters. And all the dayes of Methusala were. ix. hundred. lxi. yere / and than he dyed.

And Lamech lyved an hundred. lxxij. yere & begat a sonne and called hym Noe sayng. This same shall comforte vs: as concernynge oure worke and sorowe of oure bandes which we haue aboute the erthe that the LORde hath cursed. And Lamech lyved after he had begot Noe v. hundred / nyntie and. v. yere / and begat sonnes and daughters. And all the dayes of Lamech were. viij. hundred. lxxij. yere / and than he dyed. And when Noe was. v. hundred yere olde / he begat Sem / Ham and Japhet.

¶ The. vi. Chapter.

And it came to passe / when men began to multiplye apō the erth / and had begot them daughters / the sonnes of God sawe the daughters of men that they were refayre / and toke vnto them wyues / which they best liked amonge the all. And the LORde sayd. My spirite shall not alwaye stryve with the man / for they are flesch. Nevertheless I wyll geue them yet space / and hundred and. xx. yeres

There were tyrantes in the world in those dayes. for after that the children of God had gone in vnto the daughters of men and had begotten them children / the same children were the mightiest of the world and men of renoune

And when the LORde sawe / that the wickednesse of man was increased apō the erth / and that all the ymaginacion and thoughtes of his hert was only evell continually / he repented that he had made man apō the erth and sorowed in his hert. And sayd. I wyll destroy man / kynde which I haue made / fro of the face of the erth: both man / beast / wodme and foule of the ayre / for it repēterh me that I haue made them. But yet Noe found grace in the syghte of the LORde.

These are the generacions of Noe. Noe was a righteous man and vncorrupte in his tyme / & walked wyth god. And Noe begat. iij. sonnes: Sem / Ham and Japheth. And the erth was corrupte in the syghte of god and was full of mischefe. And God looked vpon the erth / and loo it was corrupte: for all flesch had corrupte his waye vpon the erth.

Then sayd God to Noe: the end of all flesch is come before me / for the erth is full of there myschefe. And loo / I wyll destroy them with the erth. Make the an arcke of pyne tree / and make chambers in the arcke / and pytch it wythin and wythout wyth pitch. And of this facon shalt thou make it.

The lenth of the arcke shall be. iij. hundred cubytes / and the bredith of it. l. cubytes / and the heighth of it. xxx. cubytes. A wyndow shalt thou make aboue in the arcke. And wythin a cubyte compasse shalt thou finyshe it.

And the dore of the arcke shalt thou sette in y^e side of it: and thou shalt make it with iiij loftes one above an other, for beheld I wil bunge in a floud of water upon the erth to destroy all flesh from vnder heaven/ wherin breth of life is for that all that is in the erth shall perishe. But I will make myne apoyntement with the/ that both thou shalt come in to y^e arcke and thy sonnes/ thy wyfe and thy fennes wyues with the.

And of all that lyueth what soever flesh it be/ shalt thou brynge in to the arcke/ of every thyng a payre / to kepe them a lyve wyth the. And male and female se that they be/ of byrdes in their kynde/ and of beastes in their kynde/ and of all maner of wommes of the erth in their kynde: a payre of every thyng shall come vnto the to kepe them a lyve. And take vnto the of all maner of meate y^e may be eaten & laye it vp in store by the/ that it may be meate both for y^e and for the: and Noe dyd acordinge to all that God commaunded hym.

The. vii. Chapter.



And the LORD sayd vnto Noe: goo in to the arcke thou and all thy houshold. For the haue I seene righteous before me in this generation. Of all cleane beastes take vnto the. vii. of every kynde the male and hye female

And of vncleane beastes a payre/ the male and hye female: lyke wyse of the byrdes of the ayre vii. of every kynde/ male and female to save seed vpon all the erth. For. vii. dayes hence wyll I send rayne vppō the erth. xl. dayes & xl. nyghtes and wyll destroy all maner of thynges that I haue made/ from of the face of the erth..

And Noe dyd acordinge to all y^e the lordē commaunded hym: and Noe was. vi. hundred yeres olde/ when the floud of water came vpon the erth: and Noe went and his sonnes and his wyfe and his sonnes wyues wyth hym/ in to the arke from the waters of the floud. And of cleane beastes and of beastes that are vncleane and of byrdes and of all that crepeth vppō the erth/ came in by cooiples of every kynde vnto Noe in to the arke: a male and a female: even as God commaunded Noe. And the seventh daye the waters of the floud came vpon the erth.

In the. vi. hundred yere of Noes lyfe/ in the secōde moneth/ in the. xviij. daye of the moneth/ the same daye were all the founteynes of the grende depe broken vp/ & the wyndowes of heaue were opened/ and there fell a rayne vpon the erth. xl. dayes and. xl. nyghtes.

And the selfe same daye went Noe/ Sem/ Ham and Japheth/ Noes sonnes/ and Noes wyfe and the. iiij. wyues of his sonnes wyth hym in to the arke: both they and all maner of beastes in their kynde/ & all maner of catell in their kynde & all maner of wommes that crepe vpon

the erth in their kynde/ and all maner of byrdes
in there kynde. / and all maner off foules what
soever had feeders. And they came vnto Noe in
to the arke by cooiples/ of all flesh y had breth
of lyfe in it. And they that came/ came male and
female of every flesh accordyng as God commaun-
ded hym: a y LXX. dayes hyt the dore oppo him

And the floud came. xl. dayes a. xl. nyghtes
oppo the erth/ and the water increased and bare
up the arke and it was lifte up from of the erth
And the water preyayled and increased excea-
dingly oppo the erth: and the arke went oppo
the toppe of the waters.

And the waters preyayled exceedingly above
measure oppo the erth / so that all the hye hylls
which are vnder all the partes of heauen/ were
covered: eue. x. cubytes hye preyayled the wa-
ters/ so that the hylls were covered.

And all fleshe that moored on the erth/ bothe
birdes carell and beastes perished/ with all that
at crepte on the erth and all men: so that all that
at had the breth of liffe in the nostrils of it: tho-
row ouer all that was on drye lond dyed.

Thus was destroyed all that was oppo the
erth/ bothe man/ beastes/ wommes and foules of
the ayre/ so that they were destroyed from the
erth: save Noe was reserved only and they that
were wyth hym in the arke. And the waters pre-
yayled oppo the erth/ an hundred and fiftye
dayes.

The. viij. Chapter.

And god remembred Noe and all y beastes
and all y carell y were wyth hi in y arke
And god made a wynde to blow up-
po y erth/ and y waters ceased: and y fountaynes of
the depe and the wyndowes of heave were stoppe
and the rayne of heauen was forbiddē / and the
waters returned from of y erth and abated after
the ende of an hundred and. l. dayes.

And the arke rested oppo the mountayns of
Ararat/ the. xviij. daye of the. viij. moneth. And
the waters went away and decreased vntyll the
x. moneth. And the fyrst daye of the tenth mo-
neth/ the toppes of the mounteyns appered.

And after the ende of. xl. dayes. Noe opened
the wyndow of the arke which he had made/ and
sent forth a raven/ which went out/ ever goyng
and comyng agayne vntyll the waters were
dreyed vpp oppo the erth

Then sent he forth a doue from hym/ to see
whether the waters were fallen from of the
erth. And when the doue coude fynde no resty-
ng place for hyr foete/ she returned to him agayne
vnto the arke/ so: the waters were oppo the
face of all the erth. And he put out hye hors-
de and toke her and pulled hyr to hym in to the
arke

And he abode yet. viij. dayes mo/ and sent
out the doue agayne out of the arke/ And the
dove came to hym agayne aboute eventys-
de / and beholde: There was in hyr mouth
a lefe of an olve tre which she had plucked
C. ij.

wherby Noe perceived that the waters were abated oppon the erth. And he taried yet. vii. other dayes/and sent forth the doue/which from thence forth came no more agayne to him.

And it came to passe/the fyfte hundred and one yere and the fyfte daye of the fyfte moneth/that the waters were dryed oppon the erth. And Noe toke off the hatches of the arke and lo Fed: And beholde/the face of the erth was drye. So by the. xxviij. daye of the seconde moneth the erth was drye.

And God spake vnto Noe saynge: come out of the arke/both thou and thy wyfe ad thy sonnes and thy sonnes wyues with the. And all the beastes that are with the whatsoeuer flesh it be/both soule and carrell and all maner wommes that crepe on the erth/ brynge out with the/and let them moue/growe ad multiplye vppon the erth. And Noe came out/ad his sonnes and his wyfe and his sonnes wyues with hym. And all the beastes/and all the wommes/and all the foules/and all that moved vppon the erth/came also out of the arke/all of one kynde together.

And Noe made an autler vnto the LOR, SE/ and toke of all maner of cleue beastes and all maner of cleue foules/and offered sacrifice vppon the autler. And the LOR SE smellid a sweete sauoure and sayd in his hert: I will henceforth no more curse the erth for mannes sake/for the imaginacion of mannes hert is

well/coen from the very youth of hym. No more I will not destroy from henceforth all that lyeth as I haue done. Neither shall I sorwenge tyme and haroell/colde/and hete/soinere & wynter/daye and nyghte cease/as longe as the erth endureth.

The. ix. Chapter.

AND God blessed Noe and his sonnes/and sayd vnto them: Increase and multiplye and fylle the erth.

The feare also and drede of you be vppon all beastes of the erth/and vppon all foules of the ayre/ad vppon all that crepeth on the erth/and vppon all fyses of the see/which are geuen vnto youre handes. And all that moveth vppon the erth havyng lyfe/shall be youre meate: Euen as y grene herbes/so geue I you all thynge. Only the flesh with his life which is his blood/se that ye eate not.

* Forverly the bloude of you wherein youre lyfes are wyll I requyre: Eue of the hande of all beastes wyll I requyre it/And of the hande of man and of the hand off euery mannes brother/wyll I requyre the lyfe of man: so y he which shedeth mannes bloude/shall haue hys bloude shed by man agayne: for God made man after his awne lykness. See that ye encrease/and reare/and be occupyde vppon the erth/& multiplye therein.

Furthermore God spake vnto Noe & to hys sonnes wyth hym saynge: see/I make my bōd

* This lawe and soch lawes to requyre/te/were kynges and rulars ordeyned of God wherfore they ought not to suffre the popes lawes thys us to shede blood theirs not shed as geyne/never yet to sette vpp their abhominable seruayces & necke verses cleane agens the ordeynance of god/but on to their dānacyon

wyth you and youre seed after you / and wyth
all lyvyng thinge that is wyth you: both soule
and carell / and all maner beste of the erth that
is wyth you / of all that commeth out of the ear
th / what soeuer beste of the erth it be.

I make my bonde wyth you / that hence forth
all flesh shall not be destroyed wyth y^e waters
of any floud / ad y^e hence forth there shall not be
a floud to destroy the erth.

And God sayd. This is the token of my bo
nde which I make betwene me and you / ad bet
wene all lyvyng thinge that is wyth you for e
uer: I wyll sette my bowe in the cloudes / and it
shall be a sygne of the apPOINTment made bet
wene me and the erth: So that when I bring
in cloudes vpoⁿ y^e erth / the bowe shall appere in
cloudes. And than wyll I thynke vppon my tes
tament which I haue made betwene me and
you / and all that lyveth what soeuer flesh it be.
So that henceforth there shall be no more wa
ters to make a floud to destroy all flesh.

The bowe shalbe in the cloudes / and I wyll
loke vpon it / to remembre the everlastyng testi
ment betwene God and all that lyveth vppon
the erth / what soeuer flesh it be. And God sayd
vnto Noe: This is the sygne of the testament
which I haue made betwene me and all flesh
is on the erth.

The sonnes of Noe that came out of the ar
ke were: Sem / Ham and Japheth. And Ham

he is the father of Canaan. These are the, iij. son
nes of Noe / and of these was all the world o
rscipied.

And Noe beyng an husbād man / went sur
th and planted a vyneyarde and droncke of the
wyne and was droncke / and laye vncouered in
the myddest of his rē. And Ham the father of
Canaan sawe his fathers preoyices / & tolde his
ij. brethren that were wythout. And Sem and
Japheth toke a mantell and put it on both there
shuldere ad went backward / ad covered there
fathers secrets / but there faces were backward
So that they sawe not there fathers nakednes.
As soone as Noe was awaked fro his wyne
and wytt what his yongest sonne had done vnto
hym / he sayd: cursed be Canaan / ad a seruante
re. of all seruantes be he to his brethren. And he
sayd: Blessed be the LORD God of Sem / and
Canaan be his seruante. God increase Japheth
that he may dwell in the tentes of Sem. And
Canaan be thei^r seruante.

And Noe lyved after the floude, iij. hundred
and .l. yere: So that all the dayes of Noe were
ix. hundred and .l. yere / ad than he dyed.

The. x. Chapter.

THese are the generations of the son
nes of Noe: of Sem / Ham and Ja
pheth / which begat them children
after the floude.

The sonnes of Japheth were: Gomer/Mas-
gog/Madai/Javan/Tubal/Mesech and Thy-
ras. And the sonnes of Gomer were: Ascanas
Riphat and Togarma. And the sonnes of Ja-
van were: Elisa/Tharsis/Cithim and Soddas-
nim. Of these came the Isles of the gentylls in
there contres/ every man in his speach/ kyned
and nation.

The sonnes of Ham were: Chus/Misraim
Phut and Canaan. The sonnes of Chus: were
Seba/Zeula/Sabta/Rayma and Sabrema.
And the sonnes of Rayma were: Sheba/ & De-
dan. Chus also begot Nemrod/ which begat to
be myghtye in the erth. He was a myghtie hun-
ter in the syghte of the LORde: Where of cam
the proverbe: he is as Nemrod that myghtie
hunter in the syghte of the LORde. And the
begynnyng of hys kyngdome was Babel/ Es-
rech/ Achad and Chalne in the lande of Syr-
near: Out of that lande came Assur and bayla-
des Ninue/ and the cite rehoboth/ and Calah
And Kessen betwene Ninue and Chalah. That
is a grete cite. And Misraim begat ludim/ Es-
namim/ Leabim/ Naphtum/ Parbrusim & Ca-
stubim: from whence came the Philistynes/ and
the Caphtihernes.

Canaan also begat zidon his eldest sonne &
Beth/Zebusi/Emori/Girgosi/Hin/Arki/Si-
ni/Aruadi/ Semari and hamari. And after-
ward sprang the kynreds of the Canaanytes
And the costes of the Canaanytes were fro Syria

don tyll thou come to Berara & to Asa/ & tyll
thou come to Sodom/ Gomorra/ Adama Zes-
beim: evē unto Lasa. These were the chyldre of
Ham in there kynredde/ tonges/ landes and
nations.

And Sem the father of all y childre of Eber
and the eldest brother of Japheth / begat
children also. And his sonnes were: Elam As-
sur/ Arphachsad/ Lud and Aram. And y chil-
dree of Aram were: Uz/ Hul/ Gether & Mas
And Arphachsad begat Sala/ and Sala be-
gat Eber. And Eber begat. ij. sonnes. The na-
me of the one was Peleg/ for in his tyme the
erth was deuyded. And the name of his bro-
ther was Jafetan.

Jafetan begat Almodad/ Saleph/ Hysar-
moneth/ Zarab/ Hadoram/ Usal/ Dikela/ Os-
bal/ Abimael/ Setha/ Ophir/ Zeula & Jobab.
All these are the sonnes of Jafetan. And the
dwellynge of them was from Mes: vntill the
oucome vnto Sephara a mountayne of the eas-
te lande. These are the sonnes of Sem in there
kynredde/ languages/ contrees and nations.
These are the kynredde of the sonnes of Noe/
in their generations and nations. And of these
came the people that were in the world after
the floude.

The. xi. chapter.

And all the world was of one tonge
and one language. And as they cam
me from the east/ they founde a playe

Chapter. xi.

ne in the lande of Synear/and there they dwel-
led. And they sayd one to a nother: come on/let
us make bricke ad burne it wyth fyre. So brics
ke was there stone and slyme was there mortar
And they sayd: Come on/let vs buylde vs a cys-
te and a toure/that the toppc may reach onto he-
auen. And let vs make us a name/for: perauens-
ture we shall be scatered abroadc over all the
erth.

And the LORde came downe to see the cy-
te and the toure which the chylbern of Adā had
buylded. And the LORde sayd: See/the peas-
ple is one and haue one tonge amonge them all.
And thys haue they begon to do / and wyll
not leaue of from all that they haue purposed to
do. Come on/let vs descende and myngel thei-
re tonge even there / that one vnderstonde not
what a nother sayeth. Thus y LORde scatered
them from thence vppon all the erth. And they
left of to buylde the cyte. Wherfore the name of
it is called Babel/because that the LORDE
there confounded the tonge of all the world.
And because that the LORde from thence/sca-
tered them abroadc vppon all the erth.

These are the generations of Sem: Se was
an hundred yere olde and begat Arphachsad
ij. yere after the floude. And Se lyued after he
had begot Arphachsad. v. hundred yere an
begat sonnes and doughters.

And Arphachsad lyued. xxxv. yere and bes

ri. Chapter.

So. iiii

gat Sala/and lyued after he had begot Sala
iiij. hundred yere & .iij. & begat sonnes and dough-
ters. And Sala was. xxx. yere old and begat
Eber/ ad lyued after he had begot Eber. iiii. hun-
dred and thre yere/ ad begat sonnes and dough-
ters

When Eber was. xxxiiij. yere olde/ he begat
Peleg/ and lyued after he had begot Peleg/ fou-
re hundred and. xxx. yere/ and begat sonnes and
doughters.

And Peleg when he was. xxx. yere olde bes-
gat Regu/ and lyued after he had begot Regu.
ij. hundred and. ix. yere / and begat sonnes and
doughters.

And Regu when he had lyued. xxxij. yere bes-
gat Serug/ and lyued after he had begot Ser-
ug. ij. hundred and. viij. yere/ and begat sonnes
and doughters.

And when Serug was. xxx. yere olde/ he bes-
gat Nahor/ and lyued after he had begot Nas-
hor. ij. hundred yere/ and begat sonnes & dough-
ters.

And Nahor when he was. xxix. yere
olde / begat Terah / and lyued after he
had begot Terah / an hundred and. xix. yere/

and begat sonnes and daughters.

And when Terah was. lxx. yere olde/he begat Abram/Nahor and Haran.

And these are the generations of Terah. Terah begat Abram/Nahor and Haran. And Haran begat Lot. And Haran dyed before Terah his father in the lande where he was borne/at Ur in Chaldea. And Abram and Nahor took them wyues. Abrahams wyfe was called Sarai. And Nahors wyfe Milca the daughter of Haran which was father of Milca and of Jiseca. But Sarai was baren and had no childe.

Then toke Terah Abram his sonne and Lot his sonne Harans sonne/ & Sarai his daughter in lawe his sone Abrahams wyfe. And they went wyth hym from Ur in Chaldea/ to go in to the lade of Chanaan. And they came to Haran and dwelled there. And when Terah was ij. hundred yere old and. v. he dyed in Haran.

The. xij. Chapter.

UThen the LORde sayd vnto Abram Gett the out of thy countre and from thy kynred / and out of thy fathers house/ into a lande which I wyll shewe the. And I wyll make of the a myghtie people/ and wyll blesse the/ and make thy name grete/ that thou mayst be a blessing. And I wyll blesse the that blesse the/ and curse the that curse the. And in the shall be blessed all the generations of the erth.

And Abram went as the LORde badd hym/

and Lot went wyth hym. Abram was. lxxv. yere olde/ when he went out of Haran. And Abram toke Sarai his wyfe and Lot his brothers sone/ wyth all their goodes which they had gotten and souldes which they had begotten in Haran. And they departed to go in to the lade of Chanaan. And when they were come in to the lande of Chanaan/ Abram went furth in to the lade tyll he came vnto a place called Sychem/ and vnto the oke of More. And the Canaanites dwelled then in the lande.

Then the LORde appeared vnto Abram and sayd: vnto thy seed wyll I geue this lade. And he buylded an altare there vnto the LORDE which appeared to hym. Then departed he thence vnto a mountayne that lyeth on the east syde of Bet El and pitched his tente: Bet El beyng on the west syde / and Ay on the east. And he buylded there an altare vnto the LORde/ and called on the name of the LORde. And when Abram departed and toke his iourney southwarde

After this there came a deth in the lande. And Abram went downe in to Egypte to sojourn there/ for the deth was sore in the lande. And when he was come nye for to entre in to Egypte/ he sayd vnto Sarai his wife. Behold I knowe that thou art a fayre woman to looke arō. It wyll come to passe therefore whē the Egyptians see the/ that they wyll say: he is his wyfe. And so shall they sle me and save the.

Saye I praye the therfore that thou art my sister/that I maye fare the better by reason of the and that my soule maye lyue for thy sake.

As soone as he came in to Egypte/the Egyptians sawe the woman that she was very fayre. And Pharaos lordes sawe hir also/and prayed hir onto Pharaos: So that she was taken in to Pharaos house/ which entreated Abram well for hir sake/so that he had shepe/oxen and asses/men seruantes/mayde seruantes/ she asses and camels.

But God plagued Pharaos and his house with grete plagues/because of Sarai Abrahams wyfe. Then Pharaos called Abram and sayd: why hast thou thus dealt with me? Wherefore toldest thou me not that she was thy wyfe? Why saydest thou that she was thy sister/and causedest me to take hyr to my wyfe? But now loo/there is the wyfe/take hir and be walkyng. Pharaos also gaue a charge onto his men over Abram/to leade hym out /with his wyfe and all that he had.

The. xiiij. Chapter.

Asan Abram departed out of Egypte/both he and his wyfe and all that he had/and Lot with hym onto the

south. Abram was very rich in cattell/syluer & gold. And he went on his iourney fro the south even onto BETH EL/and onto the place where his tente was at the first tyme betwene BETH EL and Ay/and onto the place of the altar which he made before. And there called Abram upon the name of the LORD.

Lot also which went with hym had shepe/cattell and tentes: so that the longe was not askill to receaue them that they myght dwell together/for the substance of their riches was so greate/that they coude not dwell together. And there fell a stryfe betwene the herdmen of Abrahams cattell/and the herdmen of Lots cattell. Moreover the Cananytes and the Pherysites dwelled at that tyme in the lande.

Then sayd Abram unto Lot: let there be no stryfe I praye the betwene the and me and betwene my herdmen and thyre/for we be brethren. Is not all the hole lande before the? Separte I praye the fro me. If thou wilt take the lefte hande/I wyll take the right: Or if thou take the right hande I wyll take the left. And Lot lyst up hys eyes and beheld all the contre aboute Jordane/which was a plenteous contre of water every where/ before the LORD destroyed Sodoma and Gomoira.

Even as the garden of the WORde/ & as the lande of Egypte tyll thou comest to Zoar.

Then Lot chose all the costes of Iordane and toke hys journey from the east. And so departed the one brother from the other. Abiam dwelled in the lande of Canaan. And lot in the cytes of the playne/ & tented tyll he came to Sodome. But the men of sodome were wyked and synned excedynghly agens the WORde.

And the WORde sayed unto Abiam/ after that Lot was departed from hym: lyfte up thine eyes & loke from y place where thou art/ northward/ southward/ eastward and westward/ for all the lande which thou seist wyll I gyue unto the & to thy seed forever. And I wyll make thy seed/ as the dust of the erth: so that yf a man can nombre the dust of the erth/ than shall thy seed also be nombred. Arise and walke aboute in the lande/ in the length of it and in the bredth for: I wyll geue it unto the.

Then Abiam toke downe hys tente/ & went and dwelled in the oke grove of Mamre which is in Ebron and buylded there an altar to the WORde.

And it chaunced within a while/ that Amraphel kynge of Synear/ Arisach kynge of Elasar/ Redorlaomer kynge of Elam and Thydeall kynge of the nations: made warre wyth Bera kynge of Sodom and wyth Birsa kynge of Gomorra. And wyth

he Sineab kynge of Adama/ & wyth Semeaber kynge of Zebonim/ and wyth the kynge of Bela. Which Bela is called Zoar. All these came together onto the vale of Siddim which is now the salt see. Twelve yere were they subiecte to kynge Redorlaomer/ and in the. xiiij. yere rebelled.

Therefore in the. xiiij. yere came Redorlaomer and the kynges that were wyth hym/ and smote the Raphayms in Ashtarath Karnaim/ and the Susims in Ham/ and the Emymys in Sabe Ramathaim/ and the Horymys in their awene mounte Seir unto the playne of Pharan/ which is doorth upon the wyldernes. And then turned they and came to the well of fugmente whiche is called Cades/ and smote all the countre of the Amalechites/ and also the amorytes that dwell in Hazeton Thamar.

Then went out the kynge of Sodome/ and the kynge of Gomorra/ and the kynge of Adama/ and the kynge of Zebonim/ and the kynge of Bela now called Zoar. And sette their men in aray to fyghte wyth them in the vale of Siddim/ that is to say/ wyth Redorlaomer the kynge of Elam and wyth Thydeall kynge of the Nations/ and wyth Amraphel kynge of Synear. And was Amoch kynge of Elasar: foure kynges agensle. And that vale of Siddim was full of stymie pyttes.

And the kynges of Sodome and Gomorra fled/ and fell there. And the resydue fled to the mountaynes. And they toke all the goodes

of Sodome and Gomorra and all their vitallies/ād went their waye. And they toke Lot also Abrahams brothers sonne and his goodes (so he dwelled at Sodome) and departed:

Then came one that had escaped/ and tolde Abram the hebreue which dwelled in the oke grove of Mamre the Amorite brother of Eshcol and Aner: which were confederate wyth Abram. When Abram herde that his brother was taken/ he harnessed his seruantes bothe in his owne house. iii. hundred & xviij. ād followed till they came at Dan. And sette hymselfe ad his seruantes in aray / & fell vpon them by nyght/ & smote them/ & chased them awaye vnto Hoba: which lyeth on the lefte hande of Damasco/ and broughre agayne all the goodes/ & also his brother Lot/ ād his goodes/ the women also and the people.

And as he retourned agayne from the slaughter of Fedorlaomer and of the kynge that were with hym/ than came the kynge of Sodome agaynst hym vnto the vale of Saue which now is called kynges dale.

Then Melchisedech kynge of Salem brought forth bread and wyne. And he beyng the priest of the most hyghest God/ blessed hym sayenge. Blessed be Abram vnto the most hyghest God/ possessor of heauen and erth. And blessed be God the most hyghest/ which hath deliuered thyne enemies in to thy handes. And Abram gaue hym tythes of all.

Then sayd the kynge of Sodome vnto Abram: geue me the soules/ and take the goodes to thy selfe. And Abram answered the kynge of Sodome: I lyfte vpp my hande vnto the LORD God most hygh possessor of heauen and erth/ that I will not take of all y^e is thine/ so moch as a thred or a shoulacher/ lest thou shuldest saie I haue made Abrahams ryche. Saue only that which the yonge men haue eaten and the partes of the men which went wyth me. Aner/ Eshcol & Mamre. Let them take their partes.

After these deades / y^e worde of God came vnto Abram in a vision sayenge. feare not Abram / I am thy shilde/ and thy rewarde shalbe exceedinge greate. And Abram answered: LORD Iehouah what wilt thou geue me: I goo childlesse/ and the cater of myne housse/ this Eleasar of Damasco hath a sonne. And Abram sayd: se/ to me hast thou geuen no seed: le/ a lad borne in my housse shalbe myne heyre.

And beholde/ the worde of the LORD de spake vnto Abram sayenge: Be shall not be thine heyre / but one that shall come ouer of thine awne bodye shalbe thine heyre.

And he brought him out at the doores ad sayde, Loke vpp onto heauen and tell the starres/ yf thou be able to nōbre them, And sayde vnto him Euen so shalt thy seed be.

And Abram beloued the LORde/ and it was counted to him for righteuesnes. And he sayde vnto hym: I am the LORde that brought the out of Ur in Chaldea to geue the this lande to possesse it.

And he sayde: LORde God/ whereby shall I knowe that I shall possesse it? And he sayde vnto him: take an heyfe of .iiij. yere olde/ and a she gotte of thre yeres olde/ and a thre yere olde ram/ a turtill' doue and a yonge pigeon. And he toke all these and deuyded them in the myddes/ and layde euery pece/ one over agens a nother.

But the foules deuyded he not. And the byrdes fell on the carcases/ but Abrahā droue the awaye. And when the sonne was doune/ there fell a slomber apon Abram. And loo/ feare and greate darfnesse came apon hym.

And he sayde vnto Abram: knowe this of a suertie/ that thi seed shalbe a stranger in a lande that pertyneth not vnto the. And they shall make bondmen of them and entreate them euell .iiij. hundred yeres. But the nation whom they shall serue/ wyll I iudge. And afterwarde shall they come out wyth greate substaunce. Euer the lesse thou shalt goo vnto thi fathers in peace/ ad shalt be buried when thou art of a good age: ad in the fourth generation they shall come hyther

agayne/ for the wickednesse of the Amontes ys not yet full.

When the sonne was doune and it was waxed darcke: beholde/ there was a smokyng furnace and a fyre brand that went betwene the sayde peeces.

And that same daye the LORde made a covenante with Abram saynge: vnto thy seed wyll I geue thys lande/ sith the ryver of Egypte/ euen vnto the greater ryver euphrates: the Hethytes/ the Feni zites/ the Edomites/ the Hethites/ the Pherezites/ the Raphaim/ the Amoytes/ the Canaanites/ the Geragesites and the Jebusites.

The. xxi. Chapter.

SArat Abrahams wyfe bare him no childe. But she had an hand mayde an Egyptian/ whose name was Hagar. Wherefore she sayde vnto Abram. Beholde the LORde hath closed me/ that I can not beare. I praye the goo in vnto my mayde/ peraduenture I shall be multiplyed by means of her. And Abram herde the voyce of Sarat. Then Sarat Abrahams wyfe toke Hagar hyr mayde the Egyptian (after Abram had dwelled .x. yere in the lande of Canaan) and gaue her to hyr husbonds Abram/ to be his wyfe.

And he wente in vnto Hagar/ & she conceyued. And when she sawe that she had conceyued

hys mastresse was despised in hys syghte. Than sayd Sarai vnto Abram: Thou dost me vnrighte/ for I haue geuen my mayde in to thy bosome: & now because she seyth that she hath conceyued/ I am despised in hys syghte: the LORDE iudge betwene the and me. Than sayde Abrahā to Sarai: beholde/ thy mayde is in thy hande/ do with hys as it pleaseth the.

And because Sarai feared foule with her/ she fled from her. And the angell of the LORDE founde her besyde a fountayne of water in the wyldernes: euen by a well in the way to Sur. And he sayde: Hagar Sarais mayde/ whence comest thou and whether wilt thou goo? And she answered: I flee from my mastresse Sarai. And the angell of the LORDE sayde vnto her: returne to thy mastresse agayne/ & submytte thy selfe vnder her handes.

And the angell of the LORDE sayde vnto her: I will so encrease thy seed / that it shall not be numbred for multitude. And the LORDEs angell sayd further vnto her: se/ thou art with childe and shalt bere a sonne / and shalt call his name Ismael: because the LORDE hath herde thy tribulation. He will be a wyldeman / and his hande will be agens every man / & every mans hande agens him. And yet shalt he dwell faste by all his brethren.

And she called the name of the LORDE that spake vnto her: thou art the God that lokest on me/ for she sayde: I haue of a suertie sene here the backe parties of him that seith me. Wherefore she called the well/ the well of the luyng that hath me which well is betwene Cades & Bared.

And Hagar bare Abram a sonne/ and Abram called his sons name which Hagar bare Ismaell. And Abram was. lxxvi. yere olde/ when Hagar bare him Ismael.

¶ The. xvii. Chapter.

When Abram was nynetye yere olde & ix. the LORDE appeared to hym sayng: I am the almyghtie God: walke before me and be vncorrupte. And I will make my bonde betwene the and me/ and will multiplye the exceedingly. And Abrahā fell on his face. And God talked moreover with hym sayng: I am/ beholde my testamēt is with the/ that thou shalt be a father of many nationes. Therefore/ shalt thou no more be called Abram/ but thy name shalbe Abraham: for a father of many nationes haue I made the/ and I will multiplye the exceedingly/ and will make nationes of the: yee and thyngs shall sprynge out of the.

Moreover I will make my bonde betwene me and the/ and thy seed after the/ in thair tymes

to be an everlastynge testament/ So that I wyll be God vnto the and to thy seed after the. And I will geue vnto the and to thy seed after the/ the lande where in thou arte a straunger: Euen all the lande of Canaan/ for an everlastynge possession/ and wil be their God.

And God sayde vnto Abraham: Se thou keepe my testamente/ both thou & thy seed after the in their tymes: This is my testamente which ye shall keepe betwene me and you and thy seed after the/ that ye circūcise all youre men children. Ye shall circūcise the foreskynne of youre fleshe/ and it shal be a token of the bond betwene me and you. And every manchild when it is viij. dayes olde/ shal be circūcised amonge you in youre generations / and all seruauntes also so borne at home or boughte with money/ though they be straungers and not of thy seed. This seruaunte borne in thy housse/ and he also that is bought with money/ must needes be circūcised/ that my testamente may be in youre fleshe/ for an everlastynge bonde. Yf there be any vncircūcised manchild/ that hath not the foreskynne of his flesh cutt of/ his soule shall perish from his people: because he hath broke my testamēt.

And God sayde vnto Abraham. Sarai thy wyfe shall nomore be called Sarai: but Sara shall hir name be. For I will blesse her & geue the a sonne of her and will blesse her: so that people/ ye and kynges of people shall praise of her. And Abraham felt vpon his face and

laughte/ and sayd in his harte: shall a child be borne vnto hym that is an hundred yere olde/ and shall Sara that is nynty yere olde/ bere? And Abraham sayde vnto God. O that I might see thy face.

The sayde God: na/ Sara thy wife shall bere the a sonne/ and thou shalt call his name Isaac. And I will make my bonde with him/ that it shall be an everlastynge bonde vnto his seed after him. And as concernynge I smael also/ I haue herde thy request: loo/ I will blesse him and encrease him/ and multiplie him exceedingly. Twelue prynces shall he begete/ and I will make a great nation of him. But my bonde will I make with Isaac/ which Sara shall bere vnto the: euen this tyme twelue moneth.

And God left of talkynge with him/ and departed vp from Abraham. And Abraham toke I smael his sonne & all the seruauntes borne in his housse and all that was bought with money as many as were menchildren amonge the men of Abrahams housse / and circūcised the foreskynne of their fleshe/ euen the selfe same daye/ as God had sayde vnto him. Abraham was nynty yere olde and. ix. when he cutt of the foreskynne of his flesh. And I smael his sonne was. xiiij. yere olde/ when the foreskynne of his flesh was circūcised. The selfe same daye was Abraham circūcised & I smael his sonne. And all the men in his housse/ whether they were borne in his housse or bought with

xviii. Chapter
money (though they were straungers) were
circumcysed with him.

¶ The. xviii. Chapter.

And the LORde appeared vnto him
in the oke grove of Mamre as he sat
in his tent doore in the heate of the
daye. And he lysted vp his eyes and looked: ad
lo/thre men stode not farr from hym. And when
he sawe them/he ran aginst them from the tent
doore/and sett to the grounde and sayde: LOR
de ys I haue founde sauoure in thy syght / goo
not by thi seruante. Let a litle water be sett / &
wash youre fete / and rest youre selues vnder the
tree: And I will sett a mo: sett of breed / to comf
forte youre hartes wythall. And thā goo your
re wayes / for: euen therfore ar ye come to youre
seruaunte. And they answered: So euen so as
thou hast sayde.

And Abraham went a pace in to his tent vnto
to Sara ad sayde: make redy at once thre pec
kes of fyne meale / kneade it and make cakes.
And Abraham ran vnto his bestes and fet a
calfe that was tendre and good / and gaue it vnto
to a yonge man which made it redy at once.
And he roke butter & mylke and the calfe which
he had prepared / and sett it before them / and sit
de hymselfe by them vnder the tree: and they
ate.

xviii. Chapter. Fo. xxii

And they sayde vnto him: Where is Sara
thy wyfe? And he sayde: in the tent. And he say
de: I will come agayne vnto the as soone as
the frute can lyue. And loo: Sara thy wyfe shall
haue a sonne. That herde Sara / out of the tent
doore which was behind his backe. Abraham
and Sara were both olde and well stryken in
age / and it ceased to be with Sara after the ma
ner as it is wyth wyues. And Sara laughed in
hir selfe saynge: Now I am waxed olde / shall
I geue my selfe to lust / and my lord olde also?

Than sayd the LORde vnto Abraham: wher
fore doth Sara laugh saynge: shal I of a suer
tie bere a childe / now when I am olde? is the
thinge to harde for the LORde to do? In the
tyme appoynted with I retorne vnto the / as soo
ne as the frute can haue lyfe / And Sara shall
beye a sonne. Than Sara denyed it saynge: I
laughed not / for: she was asfayde. But he sayd
de: yea thou laughtest.

Than the men stode vp from thence ad lo
ked towarde Sodome. And Abraham went
with them to brynge them on the waye.
And the LORde sayde: Can I hyde from A
braham that thinge which I am aboute to
do / seynge that Abraham shall be a great ad
myghtie people / and all the nations of the
erth shalbe blessed in him? For I knowe him
that he will commaunde his childern and

his housholde after him/ y they kepe the waye of the LORde/to do after righte and conscyence/that the LORde may bringe vpon Abrahā that he hath promysed him.

And the LORde sayde: The crye of Sodom and Gomorra is great/ and there synne is excedyng greuous. I will go downe and see whether they haue done all to gedder acordyng to that crye which is come vnto me or not/ that I may knowe. And the me departed thesce and went to Sodomeward. But Abraham stood yet before y LORde/ q drawe nere q sayde

Wylt thou destroy the rightwes with the wycked? Yf there be. l. rightwes within the cyte/ wylt thou destroy it and not spare the place for the sake of. l. rightwes that are therein? That be farr from the/ that thou shuldest do after this maner/ to slei the rightwes with the wycked/ ad that the rightwes shulde be as the wycked: that be farr from the. Shulde not the iudge of all y n owde do acordyng to righte? And the LORde sayde: Yf I fynde in Sodome. l. rightwes within the cyte/ I will spare all the place for their sakes.

And Abraham answered and sayde: beholde I haue taken vpon me to speake vnto y LORde/ ad yet am but dust ad ashes. What though there lacke. v. of. l. rightwes/ wylt thou destroy all the cyte for lacke of. v? And he sayde: Yf I fynde there. xl. and. v. I will not destroy them.

And he spake vnto him yet agayne and say

de: what yf there be. xl. soude there? And he sayde: I wyl not do it for sounes sake. And he sayde: O let not my LORde be angrey/ that I speake. What yf there be soude. xxx. there? And he sayde: I will not do it/ yf I fynde. xxx. there. And he sayde: Oh/ se/ I haue begonne to speake vnto my LORde/ what yf there be. xx. founde there? And he sayde: I will not destroy the for twentys sake. And he sayde: O let not my LORde be angrey/ that I speake yet/ but euence more only. What yf ten be founde there? And he sayde: I will not destroy the for. x. sake.

And the LORde wet his waye as soone as he had lete comyng with Abraham. And Abraham returned vnto his place

The. xix. Chapter.

And there came. ii. angelles to Sodom at euen. And Lot satt at the gate of the cyte. And Lot saue the/ and rose vp agaynst them/ and he bowed hym selfe to be grounde with his face. And he sayde: Se lordes/ turne in I praye you in youre seruautes house and tary all nyghte q wash youre fete/ q ryse vp early and go on youre wayes. And they sayde: nay/ but we will byde in the streetes all nyghte. And he cōpelled them excedyngly. And they turned in vnto hym and entered in to his house/ and he made them a feast and dyd bake swete cakes/ and they ate.

But before they went to rest/ the men of the cyte of Sodome compassed the house rounde

Chapter, xix.

aboute both olde and yonge / all the people from all quarters. And they called vnto Lot and sayde vnto him: where are the men which came in to thy house to nyghte: brynge the out vnto vs that we may do oure lust with them.

And Lot went out at doores vnto them and shote the doore after him and sayde: may for gods des sake brethren / do not so wickedly. Beholde I haue two daughters which haue knowe no man / the will I brynge out vnto you: do with them as it semeth you good: Only vnto these men do nothyng / for: therfore came they vnder the shadowe of my rose. And they sayde: come hither. And they sayde: camest thou not in to so grome / and wilt thou be now a iudge: we will surely deale worse with the than with them.

And as they pleased sore vppon Lot and beganne to breake vp the doore: the men put forth their handes and pulled Lot in to the house to them and shut to the doore. And the men that were at the doore of the house / they smote wuth byndnesse both small and greate: so that they coude not fynde the doore.

And the men sayde moreover vnto Lot: If thou haue yet here any sonne in lawe or: sonne or: daughters or: what so euer thou hast in the cite / brynge it out of this place: for we must destroy this place / because the crye of the is great before the LORde. Wherefore he hath sent to destroy it.

And Lot went out and spake vnto his sonne

Chapter, xix.

So, xxiij.

in lawe which shulde haue married his daughters / and sayde: stonde vpp and get you out of this place / for: the LORde will destroy the cite. But he semed as though he had mocked / vnto his sonnes in lawe.

And as the morninge arose the angels caused Lot to speede him saynge. Stonde vp / take thy wyfe and thy two daughters and that that is at hande / lest thou perishe in the synne of the cite. And as he prolonged the tyme / the men caught both him / his wyfe and his two daughters by the handes / because the LORde was mercysfull vnto him / and they brought him forth and sette him without the cite.

When they had brought them out / they sayde: Saue thy lyfe and loke not behynde the neither tary thou in any place of the contree / but saue thy selfe in the mountayne / lest thou perishe. Then sayde Lot vnto them: Oh nay my lord: beholde / in as moch as thy seruaunte hath feruende grace in thy syghte / now make thi mercy great which thou shewest vnto me in savinge my lyfe. For: I can not saue my selfe in the mountayns / lest some misfortune fall vpon me and I dye. Beholde / here is a cite by / to flee vnto / and it is a lytle one: let me saue my selfe therein: it is not a lytle one / that my soule may lyue:

And he sayde to him: I haue receaved thy request as concernynge this thyng / that I will not overthrow this cite for: the

whiche thou hast spoken. Haste the/ ad saue thy selfe there/ for I can do nothyng tyl' thou be come in thyder. And therefore, the name of the cyte is called Zoar. And the sone was vpon the erth when Lot was entred in to Zoar.

Then the LORde rayned vpon Sodome and Gomorra/ byrystone and syre from the LORde out of heauen/ and overthrewe those cytes and all the region/ and all that dwelled in the cytes/ and that that grewe vpon the erth. And lots wyfe lokyd behynde her/ ad was turned in to a pillare of salte.

Abraham rose early and got him to the place where he stode before the LORde/ and lokyd toward Sodome and Gomorra and toward all the londe of that contrie. And as he lokyd: beholde/ the smoke of the contrie arose as it had bene the smoke of a fornace. But yet whe God destroyed the cines of y regio/ he thought apon Abrahā: and sent Lot out from the dānger of the overthrowenge/ when he overthrewe the cyties where Lot dwelled.

And Lot departed out of Zoar and dwelled in the mountayns ad his. ii. daughters with him for he feared to tary in Zoar: he dweld. therfore in a caue/ both he and his. ii. daughters also.

Than sayde the elder vnto the yonger our father is olde/ and there are no moo men in the erth to come in vnto vs after the maner of all the world. Come therefore/ let vs geue oure fathes wyne to dryncke/ and let vs lye with him

that we may saue seed of oure father. And they gaue their father wyne to drynke that same nyght. And the elder doughter went and laye with her father. And he perceaued it not/ neither when she laye doune/ neither when she rose vp.

And on the morowe the elder seyde vnto the yonger: beholde/ yesternyghte laye I with my father. Let us geue hym wyne to drynke this nyghte also/ and goo thou and lye with him/ and let us saue seed of oure father. And they gaue their father wyne to dryncke that nyghte also. And the yonger arose and laye with him. And he perceaued it not: neither when she laye doune/ neither when she rose vp.

Thus were both the doughters of lot with childe by their father. And the elder bare a sone and called hym Noab/ which is the father of the Noabites vnto this daye. And the yonger bare a sonne and called hym Ben Ammi/ which is the father of the children of Ammon vnto this daye.

The. xx. Chapter.

AND Abraham departed thence toward the south contrie and dwelled betwene Cades and Sur ad sojourned in Gerar. And Abraham sayde of Sara his wyfe/ that she was his sister. Then Abimelech kynge of Gerar sent and fette Sara as waye.

And God came to Abimelech by nyghte in a dreame and sayde to him: Se/ thou art but a

deed man for the womans sake which thou hast taken awaye/ for she is a mans wyse. But Abimelech had not yet come nye her/ and therefore sayde: lorde wilt thou sleigh rightwys people: sayde not he vnto me/ that she was hys sister: yee and sayde not she herself that he was hir brother with a purchase and innocent handes haue I done this.

And God sayde vnto him in a dreame. I wot it well that thou dydest it in the purenesse of thi herte. And therfore I kepe y that thou shuldest not synne agens me/ neither suffred I the to come nygh her. Now therfore deliuer the ma his wyse ageyne/ for he is a prophete. And let him praye so: the that thou mayst lyue. But and yf thou deliuer her not agayne/ be sure that thou shalt dye the deth/ with all that thou hast.

Then Abimelech rose vp he tymes in the mornyng and called all his seruauntes/ and tolde all these thinges in their eares/ and the men were fore a frayde. And Abimelech called Abraham and sayde vnto him: What hast thou done vnto vs/ what haue I offended the/ that thou shuldest byng on me and on my kyngdome so greate a synne: thou hast done dedes vnto me that ought not to be done. And Abimelech sayde morouer vnto Abraham: What sawest thou that moved the to do this thinge?

And Abraham Answered. I thought that peradventure the feare of God was not in this

place/ and that they shulde sleigh me for my wyfes sake: yet in very dede she is my sister/ the doughter of my father/ but not of my mother: and became my wyse. And after God caused me to wandre out of my fathers house/ I sayde vnto her: This kyndnesse shalt thou shewe vnto me in all places where we come/ that thou saye of me/ how that I am thy brother.

Then toke Abimelech shepe and oxen/ men/ seruauntes and womenseruauntes and gaue them vnto Abraham/ and deliuered him Sara his wyse agayne. And Abimelech sayde: be holde the lande lyerh be fore the/ dwell where it pleaseth y best. And vnto Sara he sayde: Se I haue geuen thy brother a thousande pecces of syluer/ beholde he shall be a coucynge to thine eyes vnto all that ar with the and vnto all men and an excuse.

And so Abraham prayde vnto God/ and God healed Abimelech and his wyse and hys maydens/ so that they bare. For the LORDE had closed to/ all the marryces of the house of Abimelech/ because of Sara Abrahams wyse.

The xxj. Chapter

Whe lorde visyted Sara as he had sayde and dyd vnto her accordyng as he had spoken. And Sara was with childe and bare Abraham a sonne in his elde age

even the same season which the LORD had appointed. And Abraham called his sonnes name that was borne unto him which Sara bare him Isaac: & Abrahā circumcysed Isaac his sone when he was. viij. dayes olde/ as God commaunded him. And Abraham was an hundred yere olde/ when his sone Isaac was borne unto him.

And Sara sayde: God hath made me a lausgbinge stocke: for all y^e heare/ will laugh at me. She sayde also: who wolde haue sayde vnto Abraham/ that Sara shulde haue geuen children sucke/ or: y^e I shulde haue borne him a sone in his olde age: The childe grewe and was wened/ and Abraham made a great feast/ the same daye that Isaac was wened.

Sara sawe the sone of Agar the Egypcian which she had borne vnto Abraham/ a moche kynge. Then she sayde vnto Abraham: put awaye this bondmayde and hyr sone: for the sone of this bondwoman shall not be hyre with my sone Isaac: But the wordes sined verely greuous in Abrahams synke/ because of his sone. Then the LORD sayde vnto Abraham: let it not be greuous vnto the/ because of the ladd and of thy bondmayde: For in all that Sara hath sayde vnto the/ heare hir voyce/ for in Isaac shall thy seed be called. Moreover of the sone of the Bondwoman will I make a nation/ because he is thy seed.

And Abraham rose vp early in the morning and toke brede and a bottell with water/ and ga-

ueit vnto Agar/ puttyng it on hir shuldres wyth the ladd also/ and sent her awaye. And she departed and waded vpp and downe in the wyldernes of Bersaba. When the water was spent that was in the bottell/ she cast the ladd vnder a bush and went & sat: her out of syghte a great waye/ as it were a bowshotte off: for she sayde: I will not se the ladd nye. And she satt downe out of syghte/ and lysse vpp hyr voyce and wepte.

And God herde the voyce of the childe. And the angell of God called Agar out of heauen and sayde vnto her: What ayleth the Agar? feare not/ for God hath herde the voyce of the childe where he lyeth. Arise and lyse vpp the ladd/ and take hym in thy bande/ for I will make off him a greare people. And God opened hir eyes and she sawe a well of water. And she went and fylled the bottell with water/ and gaue the boye drynke. And God was wyth the ladd/ and he grewe and dweld in the wyldernes/ and became an archer. And he dweld in the wyldernes of Pharan. And his mother gott him a wyfe out of the land of Egypte.

And it chaunced the same season/ that Abimelech and Phicol his chefe captayne spake vnto Abraham sayyng: God is wyth the in all that thou doist. Now therfore sweare vnto me even here by God/ that thou wilt not hurt me nor my children/ nor my childrens children.

But that thou shalt deale with me and the con-
tre where thou art a stranger/ acordinge vnto
the kyndnesse that I haue shewed the, Then say
de Abraham: I wyll sweare.

And Abraham rebuked Abimelech for a
well of water/ which Abimelech seruauntes had
taken awaye. And Abimelech answered I
wyll not who dyd it: Also thou toldest me not/
nether herde I of it/ but this daye.

And Abraham toke shepe and oren and gas-
ue them vnto Abimelech. And they made both
of them a bonde together. And Abraham set
vij. lambes by them selues. And Abimelech say-
de vnto Abraham: what meane these. vij. lams
des which thou hast sett by them selues. And
he answered. vij. lambes shalt thou take of my
hande/ that it maye be a wytnesse vnto me/ that
I haue dycted this well: Wherefore the place is
called Berscha/ because they sweare both of
them. Thus made they a bonde to gether at
Berscha.

Then Abimelech and Phicol his chiefe
captayne rose vp and turned agayne vnto the
lande of the Philistines. And Abraham plan-
ted a wodd in Berscha/ and called the
re/ on the name of the LORDE
the everlastyng God: and

dwelt in the Philis-
tin lande a lon-
ge season

The. xxij. Chapter.

After these dedes / God dyd proue
Abraham & sayde vnto him: Abrah-
ham. And he answered: here am I.
And he sayde: take thy only sonne Isaac who-
me thou louest/ & get the vnto the lande of Mo-
ria/ and sacrifice him there for a sacrifice vpon
one of the mountayns which I will shewe the
Then Abraham rose vp early in the mornynge
and saddled his asse/ and toke two of his meyny
with him/ and Isaac his sonne: ad clove woo-
d for the sacrifice/ and rose vp and goit him to the
place which God had appoynted him.

The thirde daye Abraham lyfte vp his eyes
and sawe the place a farr off/ and sayde vnto his
yong men: hyde here with the asse. I and the
lad will goo yonder and worshippe and come
agayne vnto you. And Abraham toke the
wodd of the sacrifice and layde it vpon Is-
aac his sonne / and toke fyre in his hande
and a knyfe. And they went both of them
together.

Then spake Isaac vnto Abraham his fa-
ther & sayde: My father? And he answered he
re am I my sonne. And he sayde: Se here is fy-
re and wodd/ but where is the shepe for sacrificy-
ce? And Abraham sayde: my sonne/ (God wyll
prouyde him a shepe for sacrifice. So went they
both together.

And when they came vnto the place which
God shewed him/ Abraham made an autler there
and dressed the wodd/ ad bownde Isaac his

sonne and layde him on the altur / aboue upon the wodde. And Abraham stretched forth his hande / and toke the knyfe to haue kyued his sonne.

Then the angell of the LORde called vnto him from heauen saynge: Abraham / Abraham. And he answered: here am I. And he sayde: laye not thy handes upon the childe nether do any thinge at all vnto him / for now I knowe that thou fearest God / in y^e thou hast not kept thine only sonne frō me. And Abraham layd vp his eyes and looked aboure: and behelde / there was a ram caught by the hornes in a thickette. And he went and toke the ram and offred him vp for a sacrifice in the steade of his sonne. And Abraham called the name of the place / the LORde will see: wherefore it is a come saynge this daye: in the mounte will the LORde be seene.

And the Angell of the LORde cryed vnto Abraham from heauen the seconde tyme saynge: by my selfe haue I swoone (sayth the LORde) because thou hast done this thinge and hast not spared thy only sonne / that I will blesse thee and multiplie thy seed as the starrs of heauen and as the sonde vnder the see syde. And thy seed shall possesse the ciuities of thy enemyes. And in thy seed shall all the nations of the earth be blessed / because thou hast obeyed my voyce.

So turned Abraham agayne vnto his yongemen / and they rose vp and wēt to gather to Ber-

seba. And Abraham dwelt at Berscha.

And it chaunced after these thinges / that one tolde Abraham saynge: Beholde / Milcha she hath also borne children vnto thy brother Naschor: Hus his eldest sonne and Bus his brother / and Kemuel the father of the Simons / and Esed / and Baso / and Pildas / and Jedslaph / and Bethuel. And Bethuel begat Rebecca. These viij. dyd Milcha bere to Nachor / Abrahams brother. And his concubine called Reuma she bare also Tebah / Gaham / Thasbas and Maacha.

The. xxij. Chapter.

Sara was an hundred and. xxiij. yere olde (for so longe lyued she) and than dyed in a heade cyre called Hebion in the londe of Canaan. Then Abraham came to moine Sara and to wepe for her. And Abraham stode vp from the coorse and talked with the sonnes of heh saynge: I am a straunger ad a foryner amonge you / geue me a possession to bury in with you / that I may bury my dead oute of my sighte.

And the children of heh answered Abraham saynge vnto him: beare vs lorde / thou art a prynce of God amonge vs. In the cheffest of oure sepulchres bury thy dead: None of vs shall forbydd y^e his sepulchre / y^e thou shuldest not bury thy deade therein. Abraham stode vp & bowed hym selfe before y^e people of y^e lāde y^e childre of heh.

And he conuened with them saynge: If it

Chapter. xxiij.

be youre myndes y I shall bury my deade oute of my sighte/heare me ad speke for me to Ephron the sonne of Zoar: and let him geue me the dubbill caue which he hath in the end of his felde/for as moch money as it is worth/let him geue it me in the presence of you/for a possessi on to bury in. for Ephron dwelled amoge y children of Beth.

Than Ephron the Bethite answered Abraham in the audyence of the children of Beth and of all that went in at the gates of his cyte/saynge:Nor so/my lord:/but heare me:The felde geue I thee/and the caue that therein is / geue I the also/And even in the presence of the sonnes of my people geue I it the to bury thy dede in. Than Abraham bowed himselfe before the people of the lade and spake vnto Ephron in the audyence of the people of the contre sayns ge: I praye the heare me/ I will geue syluer for the felde/take it of me/so so will I bury my deade there.

Ephron answered Abrahā saynge vnto him My lord:/harken vnto me. The lande is worth iij. hundreth cycles of syluer: But what is that betwixte the and me to bury thy dede. And Abraham hartened vnto Ephron and weyde him the syluer which he had sayde in the audyence of the sonnes of Beth. Euen. iij. hundred syluer cycles of currant money amonge marchauntes

Thus was the felde of Ephron where in the dubbill caue is before Mamre: euen the felde of

Chapter. xxiiij. Jo. xxiiij

the caue that is therein and all the trees of the felde which growe in all the borders rounde aboute/made sure vnto Abraham for a possession/in the sighte of the children of Beth and of all that went in at the gates of the cyte. And then Abraham buried Sara his wyfe in the double caue of the felde that lyeth before Mamre/otherwise call'd Ebron in the lande of Canaan. And so both the felde ad the caue that is therein/was made vnto Abraham/a sure possession to bury in/of the sonnes of Beth.

The. xxiiij. Chapter

Abraham was olde and stryken in dayes/and the LORde had blessed him in all thynges. And he sayde vnto his eldest seruaunte of his house which had the rule over all that he had: Put thy hande vnder my thye that I maye make the swere by the LORde that is God of heauen and God of the erth/that thou shalt not take a wyfe vnto my sonne/of the daughters of the canaanites/as amonge which I dwell. But shalt goo vnto my contre and to my kynred/and there take a wyfe vnto my sonne Isaac.

Thā sayde the seruaunte vnto him: what ad yf the womā wyll not agree to come with me vnto this lade/shall I brynge thy sonne agayne vnto the lande which thou camest out of: And Abraham sayde vnto him: beware of that / that thou bryge not my sonne thither. The LORde God of heauen which toke me from my fathers

house and from the lande where I was borne/
and which spake unto me and sware unto me say-
yng: unto thy seed wyll I geue this lande / he
shall sende his angel before the / y thou mayst
take a wife unto my sonne from thence. Nevers
thelesse yf the womā will not agree to come with
the than shalt thou be with out daunger of this
oorth. But aboute all thinge byyng not my sons
ne thither agayne. And the seruaunte put his
hand vnder the thye of Abraham and sware to
him as concernyng that matter.

And the seruaunte toke. x. camels of the ca-
mels of his master and departed / and had of
all maner goodes of his master with him / and
stode vp and went to Mesopotamia / vnto the
citty of Haror. And made his camels to lye
downe without the citty by a welles syde of wa-
ter / at euē: aboute the tyme that women come
out to drawe water / and he sayde.

Worde God of my master Abraham / sende me
good speede this daye / & shewe mercy vnto my
master Abraham. So I stonde here by the well
of water and the daughters of the men of this
citty will come out to drawe water: Now the
damsell to whome I saye / stoupe doune thy pyt-
cher and let me drynke. Yf she saye / drynke / and
I will geue thy camels drynke also / yf same is
she that thou hast ordered for thy seruaunte I
saac: yee & therby shall I knowe that thou hast
shewed mercy on my master.

And it came to passe yee he had leest spakyn

ge / that Rebecca came out / the doughter of
Bethuell / sonne to Melcha the wife of Haror
Abrahams brother / and hir pytcher apou hir
shulder: The damsell was very fayre to loke as
pon / and yet a mayde and vnfreewen of man.
And she went doune to the well and fylled hyr
pytcher and came vp agayne. Then the seruaun-
te ranne vnto her and sayde: let me tyype a litle
water of thy ptycher. And she sayde: drynke my
lorde.

And she hastid and late doune her pytcher
apou hyr arme and geue him drynke. And whe
she had geuen hym drynke / she sayde: I will dra-
we water for thy camels also / vntill they haue
dronke ynough. And she poured out hyr pitcher
in to the trougb hastily and ranne agayne vnto
the well / to sett water: and drew for all his ca-
mels.

And the felowe wondred at her. But helde
his peace / to wete whether the WORde had ma-
de his iourney prosperous or nor. And as the
camels had leste drynkyng / he toke an earyng
ge of halfe a siele weght and. ii. golden braces
littes for hyr handes / of. x. syeles weyght of gold
and sayde vnto her: whose doughter art thou? tell
me: y there reuyn in thy fathers house / for vs
to lodge in? And she sayde vnto him: I am the
doughter of Bethuell the sonne of Melcha whi-
ch she bare vnto Haror: and sayde more ouer
vnto him: we haue litter and prauonder ynough
and also roome to lodge in.

And the man bowed himselfe and worships
ped the LORDe and sayde: blessed be the LORD
de God, of my master Abraham which ceasseth
not to deale mercifullly and truly with my mas
ter/And hath brought me the waye to my ma
sters brothers house. And the damsell ranne &
tolde them of her mothers house these thins
ges. And Rebecca had a brother called La
ban.

And Laban ranne out onto the man/to the
well: for as soone as he had sene the earynges
and the braceletes apou his sisters handes/ad
herde the wordes of Rebecca his sister saynge
thus sayde the man unto me/than he went out
unto the man. And loo/he stode yet with the ca
mels by the well syde. And Laban sayde: come
in thou blessed of the LORDe. Wherefore ston
dest thou without? I haue dressed the house and
made rowme for the camels. And than the mā
came in to the house. And he onbydded the ca
mels: and brought litter and prauonder for the
camels/and water to wesse his fete and their
fete that were with him/and there was meate
set before him to eate.

But he sayde: I will not eate/untill I haue
sayde myne earde: And he sayde/saye on. And
he sayde: I am Abrahams seruaunte/ & the LORD
DE hath * blessed my master out of measure
that he is become greate and hath geuen him
shepe oxen / syluer and golde / menseruauntes/

maydeseruauntes/camels ad asses. And Sa
ra my masters wyfe bare him a sonne/whē she
was olde: and onto him hath he geuen all that
he hath.

And my master made me sweere saynge:
Thou shalt not take a wyfe to my sonne/amons
ge the doughters of the cananytes in whose la
de I dwell. But thou shalt goo onto my fa
thers house and to my kynred/ and there take
a wyfe unto my sonne. And I sayde unto my
master. What yf the wyfe will not folowe me?
And he sayde unto me: The LORDe before
whome I walke/ wyll sende his angell with
the and prosper thy iourney that thou shalt ta
ke a wyfe for my sonne/of my kynred and of my
fathers house. But and yf (when thou comest
unto my kynred) they will not geue the one/thā
shalt thou bere no perell of myne oorthe.

And I came this daye unto the well and sa
yed: O LORDe/the God of my master Abra
ham/yf it be so that thou makest my iourney which
I go/prosperous: beholde/I stāde by this well
of water/And when a virgyn cometh forth to
draue water/and I saye to her: geue me a litle
water of thi pitcher to drynke/ and she saye
agayn to me: drynke thou/ and I will also
draue water for thy camels: that same is the
wyfe/whom the LORDe hath prepared for my
masters sonne.

God bleſs
th vs whe
e geueth vs
is benefi
is: and cur
th vs/ whe
en he ta
th them a
caye.

And before I had made an ende of speake
fynde in myne harte: beholde Rebecca came
forth/and hir pitcher on hir shulder / and she
went doune onto the well and drewe. And I
sayde unto her geue me drynke. And she made
hast and toke doune hir pitcher from of hir / ad
sayd: drinke/and I will geue thy camels drynke
also. And I dranke/and she gaue the camels
drynke also. And I asked her saynge: whose
doughter art thou? And she answered: the doughter
of Bathuel Nabors sonne whome Milca bare onto him.

And I put the earringe upon hir face and the
bracelettes upon hir handes. And I bowed my
selfe and worshipped the LORD and blessed
the LORD God of my master Abraham which
had brought me the right waye/to take my ma
sters brothers doughter onto his sonne. Now
therefore yf ye will deall mercifully and truly
with my master/tell me. And yf no /tell me also
so: that I maye turne me to the right hande or to
the left.

Than answered Laban and Bathuel saynge:
The thinge is proceeded even out of the lorde/we
can not therefore saye unto the / ether good or
bad: Beholde Rebecca before the face/take her
and goo/and let her be thy masters sonnes wi
fe/euen as the LORD hath sayde. And when
Abrahams seruaunte herde their wordes / he
bowed him selfe onto the LORD /stare upon
the erth. And the seruaunte toke forth reuelles

of silver and ieruelles of gold and rayment/and
gaue them to Rebecca: But unto hir brother &
to hir mother/he gaue spyes. And then they
ate and dranke/both he and the men that were
with him/and taried all nyghte and rose up in
the mornynge.

And he sayde: let me departe unto my mas
ter. But hir brother and hir mother sayde: let
the damselfe abyde with vs a while/ad it be but
even. x. dayes/ and than goo thy wayes. And
he sayde unto them/ hinder me not: for the lorde
hath prospered my iourney. Send me awaye yf
I maye goo unto my master. And they sayde: let
vs call the damselfe/ and wite what she sayth
to the matter. And they called forth Rebecca
ad sayde unto her: wilt thou goo with this man?
And she sayde: Yee.

• Than they broughte Rebecca their sister on
the waye and her nurse and Abiahams seruaun
tes/and the men that were with him. And they
* blessed Rebecca & sayde unto her: Thou art ou
er sister/growe in to thousande thousandes/ &
thy seed possesse y gates of their ennies. And
Rebecca arose & hir damselfe/ & sat the vp apō
the camels & went their waye after the man.
And y seruaunte toke Rebecca & went his waye

And Isaac was a cominge from the well of
y luyng & seynge/for he dwelt in the south co
ste/ & was gone out to walke in his meditations
before y euē tyde. And he lyfte up his eyes & lo
ked/ & beholde y camels were cominge. And

* To bless
a mā's ney
boure is ti
p: aye for h
ad to wiss
him good
and not i
wagge. ii.
gers ou
him.

Rebecca lyfte up hir eyes / & whē she sawe Iſaac / ſhe lychted of the camel & ſayde vnto yſers
vaunte: what mā is this y cometh agensſt vs in
the feld? And the ſeruañte ſayde: it is my maſ-
ter. And then ſhe toke hir mantell & put it a-
boate her. And the ſeruañte tolde Iſaac all that
he had done. The Iſaac broughte her in to his
mother Saras tente / & toke Rebecca & ſhe be-
came his wiſe / & he loved her: & ſo was Iſaac
cōſorted over his mother. The. xxv. Chapter

Abrahā toke hi another wyſe cald Re-
tura / which bare hi Sumram / Jack-
ſam / Medan / Midia / Jeſback & Su-
ah. And Jackſan begat Seba & Dedā. And
the ſonnes of Dedan were Aſſurim / Letuſim &
Leumim. And the ſonnes of Midian were E-
pha / Ephher / Hanoch / Abida & Elda. All theſe
were the childern of Bethura. But Abrahā gas
ue all that he had vnto Iſaac. And vnto the ſon-
nes of his concubines he haue gifteres / and ſent
them awaye from Iſaac his ſonne / while he yet
lyued / eaſt ward / vnto the eaſt contrie.

Theſe are the dayes of the liſe of Abrahā whi-
ch helived: an hūndred & lxxv. yere and than
fell ſcke & dyed / in a luſte age / whē he had ly-
ued ynough / & was put vnto his people. And
his ſonnes Iſaac & Iſmael buried hi in the du-
ble caue in the feld of Ephraſ ſone of Zoar the
Bethite before Manre. Which felde abrahā
boughte of the ſonnes of Beth: There was A-
brahā buried and Sara his wyſe. And after y
deeth of Abrahā God bleſſed Iſaac his ſonne

xxv. Chapter.

So. xxxiiij

which dweld by the weſt of the Iydyge & ſeige.
Theſe are the generatiōs of Iſmael Abrahā's
ſonne / which Hagar the Egypcia Saras hand
mayde bare vnto Abraham. And theſe are the
names of the ſōnes of Iſmaell / with their na-
mes in their turedes. The eldeſt ſōne of Iſmael
Neuatoth / the Kedar / Adbel / Mibſā / Miſma
Suma / Maſa / Hadar / Thema / Jetur / Naſ-
phis & Kedma. Theſe are the ſōnes of Iſmael /
and theſe are their names / in their townes and
caſtels. xij. princes of natiōs. And theſe are the
yeres of the lyſe of Iſmael: an hūndred and. xxxviij
yere / & than he fell ſcke & dyed & was layde vnto
his people. And he dweld from Eula vnto
Sur y is befo:e Egypte / as men go toward the
Aſſiria. And he dyed in the preſence of all
his brethren.

And theſe are the generatiōs of Iſaac Ab-
rahā's ſonne: Abrahā begat Iſaac. And Iſaac
was. xl. yere olde whē he toke Rebecca to wy-
ſe the daughter of Bethuel the Sirian of Me-
ſopotamia & ſiſter to Jaban the Sirien.

And Iſaac made interceſſiō vnto y^e LORde
ſo: his wiſe: becauſe ſhe was bare: and y^e LORde
was iūreated of hi / & Rebecca his wiſe cōce-
aued: and y^e childern ſtroue together withi her.
thē ſhe ſayde: yf it ſhulde goo ſo to paſſe / what
helpeth it y^e Iam with childer? And ſhe went &
ared y^e LORde. And y^e LORde ſayde vnto her
there are. ij. maner of people in thi wombe and
a nations ſhall ſpange out of thy bowels /

ſ ij.

and the one nation shalbe myghtier than the other/and the eldest shalbe seruaunte unto the yonger.

And whē hir tyme was come to be delyuered beholde: there were. ij. twyns in hir wōbe. And he that came out first/was reede & rough ouer all as it were an hyde: and they called his name Esau. And after ward his brother came out & his hande holdynge Esau by the hele. Wherfor his name was called Jacob. And Isaac was. lx. yere olde whē she bare the: and the boyes grew: and Esau became a conynge hunter & a tyllman. But Jacob was a simple man & dwelled in the tentes. Isaac loved Esau because he dyd eate of his venysō: but Rebecca loued Jacob.

Jacob sōd porage & Esau came from the feld & was faime/ & sayd to Jacob: let me syppe of y^r redde porage/ for I am faynt. And therfore was his name called Edom. And Jacob sayde: sell me this daye thy byrthrighte. And Esau answered: Lo I am at the poynte to dye/ & what prosit shall this byrthrighte do me? And Jacob sayde: swere to me then this daye. And he swore to him & sold his byrthrighte onto Jacob.

Then Jacob gaue Esau brede & porage of redde ryse. And he ate & dronke & rose up and went his waye. And so Esau regarded not his byrthrighte.

The. xxvi. Chapter.

And therfell a deth in y^r lande/ passinge the first deth y^r fell in the dayes of Abraham. Wherfore Isaac

went onto Abimelech kinge of y^r Philistias on to Gerar. The the LORDe appeared vnto him & sayde. goo not doune in to Egypte/ but hyde in y^r land which I saye vnto y^e: Sogeome in this lande/ & I wyll be with y^e & wyll blesse y^e: for vnto the & vnto thy sede I wyll geue all these cōtreis. And I wyll performe the ooth which I swore vnto Abraham thy father/ & wyll multiplye thy seed as y^e starres of heaue/ & wyll geue vnto thy seed all these cōtreis. And thorow thy seed shall all the natiōs of the erth be blessed / because y^e Abraham harkened vnto my voyce & kepte mine ordinañces/ cōmañdmentes/ statutes & lawes.

And Isaac dwelled in Gerar. And y^e mē of the place asked hi of his wife/ & he sayde y^e she was his sister: for he feared to calle her his wife lest the mē of the place shulde haue kylled hym for hir sake/ because she was bewyfsult to y^eye. And it happened after he had bene there longe tyme/ y^e Abimelech kinge of y^r Philistias loket out at a wyndow & sawe Isaac sporinge with Rebecca his wife. And Abimelech sende for Isaac & sayde: se/ she is of a suertie thi wife/ and why saydest thou y^e she was thi sister? And Isaac saide vnto hi: I thoughte y^e I mighte peradventure haue dyed for hir sake. The sayde Abimelech: whi hast thou done this vnto vs? one of y^e people myght lightly haue lyne by thy wife & so shuldest thou haue broughte synne vpon vs. Thā Abimelech charged all his people saynge: he y^e toucheth this man or his wife/ shal surely dye for it.

And Isaac sowed in y^e lāde/ & founde in y^e same yere an hundred busshels: for y^e LORde bleſſed hi/ & the man waxed mighty/ & wēt forth & grew till he was exceedinge great/ y^e he had poſſeſſiō of ſhepe/ of oxē & a myghtie houſhold: ſo y^e the Philēſtians had enuy at him: In ſo moche y^e they ſtopped & fylled up with cry/ all the wellēs which his fathers ſeruauntes dygged in his father Abrahams tyme. Than ſayde Abin elech vnto Isaac: gert the frō me/ for thou art myghtier then we a greatedeale.

Than Isaac departed thence & pitched his tente in the valey Gerar & dwelt there. And Isaac digged agayne/ the wellēs of water which they dygged in the dayes of Abrahā his father which the Philēſtians had ſtoppe after the deſth of Abrahā/ & gaue thē the ſame names which his father gaue thē. As Isaacs ſeruauntes dygged in the valey/ they founde a well/ of ſpringyng water. And the herdme of Gerar dyd ſtryue with Isaacs herdme ſayng: the water is oures. Than called he the well Eſeck becauſe they ſtrove with hym.

Than dygged they another well/ & they ſtrove for y^e alſo. Therefore called he it Sitena. And than he departed thēſe & dygged a nother well for: the which they ſtroue not: therefore called he it Rehoboth ſaig: y^e LORde hath now made vs rowme & we are encreaſed vpon the erth. Afterward departed he thēce & came to Beſeſba.

And the LORde apered vnto hi the ſame nyght & ſayde. I am the God of Abrahā thy father/ feare not for I am with the & will bleſſe

the & multiplye thy ſede for my ſeruaunte Abrahams ſake. And than he buylded an aulter there and called vpon the name of the LORde/ & there pitched his tente. And there Isaac ſeruauntes dygged a well.

Than came Abimelech to him frō Gerar & Abimelech his frende and Phicol his cheſe cap tayne. And Isaac ſayde vnto thē: wherefore come ye frō me/ ſeige ye hate me & haue put me a waye frō your. Than ſayde they: we ſawe that the LORde was with the/ and therefore we ſayde that there ſhulde be an oother betwixte vs & the/ & that we wolde make a bonde with the: y^e thou ſhuldeſte do vs no hurte/ as we haue not touched the and haue done vnto the nothinge but good/ and ſed the awaye in peace: for thou art now the bleſſed of the LORde. And he made thē a feaſt/ and they ate & drōke. And they roſe vp by tymes in the mornyng and ſware one to another. And Isaac ſent thē awaye. And they departed from him in peace.

And y^e ſame daye came Isaacs ſeruauntes & tolde hi of a well which they had dygged: & ſayde vnto hi/ that thei had founde water. And he called it Beſeſba/ wherefore the name of the eyte is called Beſeſba vnto this daye.

The xxxij. Chapter.

When Esau was xij. yere olde/ he toke to wyſe Judith the daughter of Beery an Heſbite/ and Baſmach the daughter of Elon an Heſbite alſo/ which were diſhobedient vnto Isaac and Rebecca.

And it came to passe that Isaac waxed olde & his eyes were dimme/so that he coude nat see. Thā called he Esau his eldest sonne & sayde vnto him: my sonne. And he sayde vnto hym: heare am I. And he sayde: beholde/ I am olde & knowe not the daye of my death: Now therefore take thi weapes/ thy quiver & thi bowe/ & gett the to the feldes & take me some venyson & make me meate such as I loue/ & bringe it me & let me eat that my soull may blesse the before that I dye:

But Rebecca hard whē Isaac spake to Esau his sonne. And as soone as Esau was gone to the feldes to catche venyson & to brige it/ she spake vnto Jacob hir sonne sayinge: Behold I haue herde thi father talkinge with Esau thy brother & saynge: bringe me venyson & make me meate that I maye eat & blesse the before the LORD. de yet I dye. Now therefore my sonne heare my voyce in that which I commaunde the: gett the to the flocke/ & bringe me thence. A good kiddes/ & I will make meate of the for thi father/ soch as he loueth. And thou shalt brige it to thi father & he shal eat/ & he maye blisse the before his death. Than sayde Jacob to Rebecca his mother. Beholde Esau my brother is rugh & I am sinfull. My father shal peraduerture fele me/ & I shal seme vnto him as though I wēt aboute to be gyle hi/ & so shall he brige a curse vppō me & not a blessing: & his mother saide vnto him. Vppō me be thi curse my sonne/ only heare my voyce & goo and fetch me them. And Jacob went &

fetch them and brought them to his mother.

And his mother made meate of them accordinge as his father loued. And she went and sett goodly rayment of hir eldest sonne Esau which she had in the house with hir/ and put them vpon Jacob hir yongest sonne/ & she put the skynnes vpon his handes & vpon the smoothe of his necke. And she put & meate & brede which she had made in the hōde of hir sonne Jacob.

And he went in to his father saynge: my father. And he answered: here am I/ who art thou my sonne? And Jacob sayde vnto his father: I am Esau thy eldest sonne/ I haue done accordinge as thou baddest me/ vpon and sytt and eate of my venyson/ that thi soule maye blesse me. But Isaac sayde vnto his sonne. How cometh it that thou hast founde it so quicly my sonne? He answered: The LORD thy god brought it to my hande. Than sayde Isaac vnto Jacob: come nere and let me fele the my sonne/ wherether thou be my sonne Esau or not. Than went Jacob to Isaac his father/ & he felt him & sayde the voyce is Jacobs voyce/ but the handes art & handes of Esau. And he knewe him not/ because his handes were rough as his brother Esaus handes: And so he blessed him.

And he aged him/ art thou my sonne Esau? And he sayde: that I am. Than sayde he: bringe me and let me eat of my sonnes venyson/ that my soule maye blesse the. And he broughte him & he ate. And he broughte him wyne

also/and he thanke. And his father Isaac sayde vnto him: come nere and kysse me my sonne. And he went to him & kysed him. And he smelled y^e sauoure of his rayment & blessed hi & sayde See/ y^e smell of my sone is as y^e smell of a feld which the lord hath blessed. God geue the of y^e dewe of heauē & of the fatnesse of the erth and plentie of corne & wyne. People be thy seruantes & nations bowe vnto the. Be lord ouer thy brethren/ and thy mothers children stoupe vnto the. Cursed be he y^e curseth the / & blessed be he that blessingh the.

As soone as Isaac had made an end of blessing/ Jacob & Jacob was scarce gone out fro the presence of Isaac his father: then came Esau his brother fro his huntynge: And had made also meate/and brought it in vnto his father & sayde vnto him: Arise my father & eate of thy sonnes venyson/ that thy soule maye blesse me. Thā his father Isaac sayde vnto him. Who art thou? he answered I am thy eldest sonne Esau.

And Isaac was greatly astoynd out of measure and sayde: Where is he then that hath builded venyson and broughte it me/ and I haue eaten of all before thou camest/ and haue blessed him/ ad he shall be blessed still. Whē Esau heard the wordes of his father/ he cryed out greatly & bitterly about measure/ and sayde vnto his father: blesse me also my father. And he sayde thy brother came with subtilite/ ad hath take awaye thy blessinge. Than sayde he: He maye

well be called Jacob/ for he hath undermyned me now. ij. tymes/ fyist he toke awaye my byrth righte: and se/ now hath he taken awaye my blessinge also. And he sayde/ hast thou kepte neuer a blessinge for me?

Isaac answered and sayde vnto Esau: beholde I haue made him the LORD & all his mothers children haue I made his seruantes. Moreover with come ad wyne haue I stablished him/ what can I do vnto the now my sonne? And Esau sayde vnto his father: hast thou but y^e one blessinge my father? blesse me also my father: so lysted vp Esau his voyce & wepte. Thā Isaac his father answered & sayde vnto him

Beholde thy dwelling place shall haue of the fatnesse of the erth/ & of the dewe of heauen fro above. And with thy sword shalt thou lyue and shalt be thy brothers seruante. But the tyme will come/ when thou shalt gett the masterye/ and loose his yocke from of thy necke.

And Esau hated Jacob because of the blessinge y^e his father blessed him with all/ & sayde in his harte: The dayes of my fathers sorow we are at hande/ for I will sleue my brother Jacob. And these wordes of Esau his eldest sonne/ were told to Rebecca. And she sente ad called Jacob hir yongest sonne/ and sayde vnto hi: beholde thy brother Esau threatneth to kyll the: Now therefore my sone heare my voyce/ make the redie & flee to Labā my brother at Basan And tarie with him a while / vntill thy

brothers fearsnes be swaged / and vntill thy brothers wrath turne away from the / and he forgett that which thou hast done to him. Thā wilt I sende and sett the awaye from thence. Why shulde I lose you both in one daye.

And Rebecca spake to Isaac: I am wery of my life/for feare of the daughters of Het. If Jacob take a wife of the daughters of Het/ such one as these are/ or of the daughters of the lande/ what lust shulde I haue to lyue.

The. xxviij. Chapter.

Usan Isaac called Jacob his sonne and blessed him/ and charged him and sayde vnto him: se thou take not a wife of the daughters of Canaan/ but aryse and gett the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wife of the daughters of Laban thi mothers brother. And God almighty bleste the / increase the and multiplie the that thou mayst be a nombre of people/ and geue the the blessinge of Abraham: both to the and to thy seed with the that thou mayst possesse the lāde (wherein thou art a stranger) which God gaue vnto Abraham. Thus Isaac sent forth Jacob / to goo to Mesopotamia vnto Laban/ sonne of Bethuel the Sirien/ and brother to Rebecca Jacobs & Esaus mother.

When Esau sawe that Isaac had blessed Jacob/ and sent him to Mesopotamia / to sett him a wife thence/ and that/ as he, blessed him

he gaue him a charge saynge: se thou take not a wife of the daughters of Canaan: and that Jacob had obeyed his father and mother / & was gone vnto Mesopotamia: and seynge also that the daughters of Canaan pleased not Isaac his father: Then went he vnto Ismael/ and to se vnto the wiuues which he had/ Nabala the daughter of Ismael Abrahams sonne/ the sister of Nabaiorb to be his wife.

Jacob departed from Bersēba and went to ward Haran/ and came vnto a place and taried there all nyght/ because the sonne was downe. And toke a stone of the place/ and put it vnder his heade/ and layde him downe in the same place to slepe. And he dreamed: and beholde there stode a ladder apon the erth/ and the topp of it reached vpp to heaue. And se/ the angels of God went vp and downe apon it/ yee and the LORde stode apon it and sayde.

I am the LORde God of Abraham thi father and the God of Isaac: The londe which thou sleepest apon wilt I geue the and thy seed. And thy seed shalbe as the dust of the erth: And thou shalt spreade abrode: west/ east/ north and south. And thouow the and thy seed shall all the kynnedes of the erth be blessed. And se I am with the/ and wyll be thy keper in all places whorther thou goost/ & wyll brynge y agayne in to this lande: Nether wilt I leaue the vntill I haue made good/ all that I haue promysed the.

When Jacob was awaked out of his slepe/ he sayde: surely the LORde is in this place/ and I was not aware. And he was asfayde & sayde how fearfull is this place: it is none other/ but euen the house of God and the gate of hea- uen. And Jacob stode vp early in the mornynge and toke the stone that he had layde vnder his heade/ and pitched it vp an ende and poured oyle on the topp of it. And he called the name of the place Bethell/ for in dede the name of the citie was called Lus before tyme.

And Jacob vowed a vowe saynge: Yf God will be with me and wyll kepe me in this iour- ney which I goo and will geue me bread to eate and clothes to put on/ so that I come agayne vnto my fathers house in safte: then shall the LORde be my God/ and this stone which I haue sett vp an ende/ shalbe godes house/ And of all that thou shalt geue me/ will I geue the tenth vnto the.

The xxix. Chapter.

ABen Jacob lyfte vp his fete & wēt toward the east countre. And as he looked aboute/ behold there was a well in the feld/ and .iij. flockes of shepe laye therby/ (for at that well were the flockes watered) & there laye a great stone at the well mouth/ And the maner was to brynge the flockes thither/ & to roull the stone frō the well's mouth and to water the shepe/ and to put the stone as

gayne oppon the well's mouth vnto his place. And Jacob sayde vnto the: biethern/ wōce be ye: and they sayde: of Baran ar we. And he sayde vnto the: knowe ye Laban the sonne of Nahor. And they sayde: we knowe him. And he sayde vnto the: is he in good health? And they sayde: he is in good health: and behold/ his daughter Rachel cometh with y shepe. And he sayde: lo/ it is yet a great whyle to nyght/ nether is it tyme y the cattell shulde be gathered together: water the shepe and goo and fede the. And they sayde: we maye not/ vntill all y flockes be brought together & the stone be roull- led frō the well's mouth/ and so we water oure shepe.

Whyle he yet talked with the/ Rachel came with hir fathers shepe/ for she kepte them. As soone As Jacob sawe Rachel/ the doughter of Laban his mothers brother/ and the shepe of Laban his mothers brother/ he went and rouled the stone frō the well's mouth/ and watered the shepe of Labā his mothers brother. And Jacob kysed Rachel/ and lyfte vp his voyce and wepte: and tolde her also y he was hir fathers brother and Rebecca's sonne. The Ra- hel ranne and tolde hir father.

When Laban herd tell of Jacob his sisters sonne/ he ranne agaynst him and embraced hē & kysed him and broughte him in to his house. And the Jacob told Labā all y matter. And the Labā sayde: well/ thou art my bone & my flesh.

Abide with me the space of a moneth. And afterward Laban sayd vnto Jacob: though thou be my brother/ shuldest thou therefore serue me for nought: tell me what shall thy wages be? And Laban had. ij. daughters / the eldest called Lea and the yongest Rachel. Lea was tender eyed: But Rachel was bewtiful/ & well fauored. And Jacob loued her well/ and sayde: I will serue thee. vij. yere for Rachel thy yongest daughter. And Laban answered: it is better y I geue her the/ than to another man: abide therefore with me.

And Jacob serued. vij. yeres for Rachel/ and they semed vnto him but a fewe dayes/ for the loue he had to her. And Jacob sayde vnto Laban/ geue me my wife/ that I maye c with hir for the tyme appoynted me is come.

Then Laban bade all the men of that place/ and made a feast. And when euē was come/ he toke Lea his daughter and broughte her to him and he went in vnto her. And Laban gaue vnto his daughter Lea/ Zilpha his mayde/ to be hir seruante.

And when the mornyng was come/ beholde it was Lea. Then sayde he to Laban: wherefore hast thou played thus with me? dyd not I serue thee for Rachel/ wherefore than hast thou begyled me? Laban answered: it is not the manner of this place/ to marre the yongest before the eldest. Passe out this weke/ & tha shall this also be geuen the for y seruyce which thou shalt

serue me yet. vij. yeres more. And Jacob dyd as he said/ and passed out that weke/ & than he gaue hi Rachel his daughter to wyfe also. And Laban gaue to Rachel his daughter/ Bilha his hande mayde to be hir seruante. So laye he by Rachel also/ and loved Rachel more than Lea/ and serued him yet. vij. yeres more.

When the LORD sawe that Lea was despised/ he made her frutefull: but Rachel was barren. And Lea conceaued and bare a sonne/ & called his name Rubē/ for she sayde: the LORD hath looked vpon my tribulation. And now my husbonde will loue me. And she conceaued agayne and bare a sonne/ and sayde: the LORD hath herde that I am despised/ & hath therefore geuen me this sonne also / and she called him Simeon. And she conceaued yet and bare a sonne/ & sayde: now this once will my husbonde kepe me company/ because I haue borne him. iij. sonnes: and therefore she called his name Levi. And she conceaued yet agayne/ and bare a sonne saynge: Now will I prayse the LORD: therefore she called his name Juda/ and left bearynge.

The. xxxi. Chapter

When Rachel sawe that she bare Jacob no children/ she enuied hir sister & sayde vnto Jacob: geue me children/ or ell's I am but deed. Then was Jacob wrooth with Rachel saynge: Am I in godes steade which kepeth fro the the frute of thy wombe? The she sayde: here is my mayde Bilha: go in vnto

her/that she maye beare vpo my lappe/ that I
maye be encreased by her. And she gaue him
Bilha hir hād mayde to wife. And Jacob wēt
in vnto her/ And Bilha conceaued and bare Ja
cob a sonne. Than sayde Rachel, God hath ge
uen sentēce on my syde/ and hath also herde my
voyce/ and hath giuen me a sonne. Therefore cal
led she him Dan. And Bilha Rabels mayde
cōceaued agayne and bare Jacob a nother son
ne. And Rabel sayde. God is turned/ and I ha
ue made achauinge with my sister/ & haue gōre y
opper hāde. And she called his name: Nephtali

Whe Lea sawe that she had left beariinge/ she
toke Silpha hir mayde and gaue her Jacob to
wiffe. And Silpha Leas made bare Jacob a
sonne. Than sayde Lea: good lucke: a d. called
his name Gad. And Silpha Leas mayde bar
re Jacob another sonne. Tha sayde Lea: happy
am I/ for the daughters will call me blessed.
And called his name Affer.

And Rubē wēt out in the wheatharuest & sou
de mandragoras in the felde/ and brought the
vnto his mother Lea. Than sayde Rachel to Lea
geue me of thy sonnes mādragoras. And Lea
answered: is it not ynough/ y thou hast take a
waye my housbōde/ but woldest take awaye my
sonnes mandragoras also? Than sayde Rachel
wēll/ let him slepe with the: this nyght/ for: thy
sonnes mandragoras. And whe Jacob came
from the felde/ Lea went out to meet
him/ & sayde: come into me/ for I haue bought

the with my sonnes mandragoras.

And he slepte with her that nyght. And God
herde Lea/ y she cōceaued and bare vnto Jacob
y. v. sonne. Than sayde Lea. God hath geue me
my rewarde/ because I gaue my mayde to. my
housbōd/ and she called him Issachar. And Lea
cōceaued yet agayne and bare Jacob the seue
sonne. Than sayde she: God hath enderred me
with a good dowry. Nowe wist my housbond
dwell with me/ because I haue borne him. vi.
sonnes: and called his name Zabulō. After that
she bare a daughter and called her Dina.

And God remēbred Rachel/ herde her / and
made her frutefull: so that she cōceaued and ba
re a sonne and sayde God hath take awaye my
rebuke. And she called his name Joseph saynge
The lord geue me yet a nother sonne.

As soone as Rachel had borne Joseph/ Jacob
sayde to Laban: Sēde me awaye y I maye goo
vnto myne awne place and cūre/ geue me my wi
ues and my childern for: whome I haue serued
the/ and let me goo: for thou knowest what ser
uyce I haue done the. Than sayde Laban vnto
hi: If I haue forende fauoure in thy syght/ for
I suppose y the LORD hath blessed me for thy
sake/ appoynte what thy rewarde shalbe/ and I
will geue it y. But he sayde vnto hym/ thou kno
west what seruyce I haue done y/ & in what ta
le in the thy carell haue bene vnder me: for it was
but litle that thou haddest before I came/ and
nowe it is encreased in to a multitude/ and the
LORD hath blessed the for my sake.

But now when shall I make provysion for myne awne house also? And he sayde: what shall I geue the? And Jacob answered: thou shalt geue me nothinge at all/ yf thou wilt do this one thinge for me: And then wilt I turne agayne & fede thy shepe and kepe them.

I will go aboute all thy shepe this daye/ and separate frō the all the shepe that are spotted and of dyverse coloures/ and all blacke shepe amonge the lambes and the partie and spotted amonge the fyddes: And then such shalbe my reward. So shall my rightwysnes answer for me: when the tyme cometh that I shall receaue my reward of the: So that what soeuer is not speckled and partie amonge the gootes and blacke amonge the lambes/ let that be theste with me.

Then sayde Laban: loo/ I am contente/ that it be acordinge as thou hast sayde. And he rose out that same daye the he gootes that were partie & of dyverse coloures/ & all the she gootes that were spotted and partie coloured/ & all that had whyre in the/ & all the blacke amonge the lambes: & put the in the keepinge of his sonnes/ & sett thre dayes ourney therwixte himselfe & Jacob. And so Jacob kepte y^e rest of Labā's shepe.

Jacob toke rodde of grene poplar/ basell/ & of chestnuttes/ & pulled whyte strakes in the & made the whyte apere in the staues: And he put the staues which he had pulled/ euē before y^e she

pe/ in the gutters & warringe trouges/ whē the shepe came to drynke: y^e they shulde conceaue whē they came to drynke. And the shepe conceaued before the staues & brought forth straked/ spotted & partie. The Jacob parted the lābes/ & turned the faces of the shepe toward spotted thinges/ & toward all maner of blacke thinges/ & chorow out the flockes of Labā. And he made him flockes of his owne by the selfe/ which he put not vnto the flockes of Labā. And all waye in the first buckinge tyme of the shepe/ Jacob put the staues before the shepe in the gutters/ y^e they nyghte conceaue before the staues/ But in the latter buckinge tyme/ he put them not there: so the last broode was Labā's and the first Jacobs. And the man became exceedingly ryche & had many shepe/ maydes seruantes/ mens seruantes/ camels & asses. ¶ The xxxi. Chapter.

AND Jacob herde the wordes of Labā's sonnes how they sayde: Jacob hath takē awaye all that was oure fathers/ and of oure fathers gooddes/ hath he gose all this honoure. And Jacob behelde the countenance of Laban/ that it was not toward him as it was in tymes past.

And the LORD sayde vnto Jacob: turne agayne in to the lāde of thy fathers & to thy kynred/ & I wilberith y^e. Thā Jacob sent & called Rachel & Lea to the felde vnto his shepe/ & sayde vnto the: I se youre fathers countenance y^e it is not toward me as in tymes past. Mo:ouse

y God of my father hath bene with me. And
 ye knowe howe that I haue serued youre father
 with all my myghre. And youre father hath
 disceaued me & chaunged my wages. x. tymes:
 But God suffred him not to hurte me. When
 he sayde the spotted shalbe thy wages/thā all
 the shepe bare spotted. Yf he sayde the straked
 shalbe thy reward/thā bare all the shepe strake
 d: thus hath God: take awaye youre fathers
 carell & geue thē me. For in buckynge tyme / I
 lifted vp myne eyes and sawe in a dreame: and
 beholde / the rammes that bucked the shepe we
 re straked / spotted and partie. And the an
 swer of God spake vnto me in a dreame saynge:
 Jacob. And I answered: here am I. And he
 sayde: lyfte vp thine eyes ad see / howe all the rā
 mes that leape vpon the shepe are straked / spot
 ted and partie: for I haue sent all that Laban
 doth vnto y. I am y god of Beth el / where thou
 anoynteddest the stone ad where thou vowdest
 a vowe vnto me. Now aryse and gett the out
 of this countre / ad retorne vnto the lāde / whe
 re thou wast borne. Than answered Rachel &
 Lea & sayde vnto him: we haue no parte nor en
 heritaunce in oure fathers house he cometh
 as euē as strangers / for he hath solde vs / and
 hath euen eaten vp the price of vs. Moreover
 all the riches which God hath take from oure
 father / that is oures and oure childrens. Now
 therefore what soeuer God hath sayde vnto the /
 that doo. Thā Jacob rose vp & sett his sones
 and wyues vp vpon camels / & caried away all

his catell & all his substance which he had gottē
 in Mesopotamia / set to goo to Isaac his father
 vnto the lāde of Canaan. Labā was gone to she
 re his shepe / & Rachel had stollē hir fathers y
 mages. And Jacob went awaye unknowynge
 to Laban the Siria / & tolde him not y he fled.
 So fled he & all y he had / & made him self res
 dy / & passed ouer the ryuers / and sett his face
 streight towards the mounte Gilead.

Apō the thirde day after / was it tolde Labā y
 Jacob was fled. Thā he toke his brethren with
 him and folowed after him. vii. dayes iourney
 and ouer toke him at the mounte Gilead. And
 God came to Labā the Siria in a dreame by
 nyghte / and sayde vnto him: take hede to thi sel
 fe / that thou speake not to Jacob: oughte save
 good. And Labā ouer toke Jacob: and Jacob
 had pitched his tēte in y mounte. And Laban
 with his brethren pitched their tēte also apōn
 the mounte Gilead. Than sayde Labā to Jac
 ob: why hast thou this done unknowynge to
 me / and hast caried awaye my daughters as
 though they had bene take captiue with swers
 de: Wherefore wentest thou awaye secretly vns
 knowne to me & didest not tell me / y I myghte
 haue brought y on the waye with myrth / syn
 gynge / tymrells and harppes / and hast not sus
 fred me to kysse my children & my daughters.
 Thou wast a sole to do it / for I am able to do
 you euell. But the God of youre father spake
 vnto me yesterdaye saynge take hede tha

thou speake not to Jacob oughte saue goode.
And now though thou wērest thi waye becau
se thou lōgest after thi fathers house/ yet wher
fore hast thou stollen my goddes?

Jacob answerd & sayde to Labā: because I
was afraied/ & thought that thou woldest haue
take awaye thy doughters fro me. But with
whome souer thou fyndest thy goddes/ let him
dye here before oure biethrē. Seke that thine is
by me/ & take it to the: for Jacob wist not that
Rabel had stollē thē. Thā wēt Labā in to Ja
cobs tēre/ & in to Leas tēre/ & in to. iiij. maydens
rentes: but forende thē nor. Thā wēt he out of
Leas tēre/ & entred in to Rabels tēre. And Ra
bel toke the ymages/ & put them in the camels
strawe & sate doune apō thē. And Labā serched
all the tēre: but forende thē nor. Thā sayde she to
hir father: my lord/ be not angrie yf I cā not
ryse vp before the/ for the disease of womē is co
me apon me. So searched he/ but founde thē nor.

Jacob was wrooth & chode with Labā: Jacob
also answered and sayde to him: what haue I
trewaced or what haue I offended/ that thou
followeddest after me? Thou hast searched all
my stuffe/ and what hast thou founde of all thy
housholde stuffe? put it here before thi biethern
& myne/ & let the iudge betwyte vs both. This
xx. yere yf I haue bene wyth the/ thy shepe and
thy doores haue not bene haren/ and the rams
mes of thi stocke haue I not eatē. What souer
was some of beastes I broughte it not vnto yf

but made it good my self: of my hāde dydest thou
requyre it/ whether it was stollen by daye or
nyghte/ I forcouer by daye the here consumed
me/ and the colde by nyghte/ and my slepe des
parted fro myne eyes.

Thus haue I bene. xx. yere in thi house/ and
serued the. xiiij. yeres for thy. ii. doughters/ and
vi. yere for thi shepe/ and thou hast changed my
rewarde. x. tymes. And excepte the God of my
father/ the God of Abrahā and the God who
me Isaac feareth/ had bene trūh me: surelyt he
eu haddest sent me awaye now all empirie. But
God behelde my tribulation/ and the labour
of my handes: and rebuked the yester daye.

Laban answered ad sayde vnto Jacob: the
doughters are my doughters/ and the children
ar my children/ and the shepe are my shepe/ ad
all that thou seist is myne. And what can I do
this daye vnto these my doughters/ or vnto th
ar children which they haue borne? Now ther
fore come on/ let us make a bonde/ I and thou
together/ and let it be a wytnesse betwene the &
me. Than toke Jacob a stone and sett it vp an
ende/ ad sayde vnto his biethern/ gather stoon
And they toke stooncs ad made an heape/ and
they are there/ vpō the heape. And Labā called it
Jegar Sahadutha/ but Jacob called it Gyl
lead.

Than sayde Laban: this heape be wytnesse
betwene the and me this daye/ (therfore is it ca
lled Gyllead) and this rotehil which the lord

The. xxxij. Chapter.

seeth (sayde he) be wytnesse betwene me and the
when we are departed one from a nother: that
thou shalt not vex my daughters neither shalt
take other wyves unto them. Here is no man
with vs: beholde / God is wytnesse betwixte
the and me. And Laban sayde moreover to Ja
cob: beholde / this heape & this marke which I
haue sett here / betwixt me and the: this heape
be wytnesse and also this marke / that I will
not come ouer this heape to the / ad thou shalt
not come ouer this heape ad this marke / to do
any harme. The God of Abraham / the God of
Nabor: and the God of theyr fathers / be iudge
betwixt vs.

And Jacob sware by him that his father
Isaac feared. Then Jacob dyd sacrifice vpon
the mounte / and called his brethren to eate bre
ed. And they ate bread and taried all nyght in
the hyll. And early in the mornynge Laban ro
se up and kysed his childern and his dought
ers / and blessed the and departed and went on
to his place agayne. But Jacob went forth on
his iourney. And the angells of God came &
mett him. And when Jacob saw them / he say
de: this is goddes hook: and called the name of
that same place / Mahanaim.

The. xxxij. Chapter.

Iacob sente messengers before him
to Esau his brother / vnto the lande of
Seir and the felde of Edom. And he
commaunded them saynge: se that ye speake after

xxxij. Chapter.

So. xlii.

this maner to my lorde Esau: thy seruante Ja
cob sayth thus. I haue sojourned ad bene a stra
nger with Laban vnto this tyme: & haue got
ten oxen / asses and shepe / menservantes & we
manservantes / & haue sent to shewe it in lora
de / that I may fynde grace in thy sight.
And the messengers came agayne to Jacob sain
ge: we came vnto thy brother Esau / and he com
meth agaynst the and. iiii. hundred men with hi.
Then was Jacob greatlye afraide / and wist
not which waye to turne him selfe / and denyed
the people that was with him & the shepe / oxen
and camels / in to. ii. companies / and sayde: If
Esau come to the one parte and smyte it / the
other may saue it selfe.

* And Jacob sayde: O god of my father Abra
ham / and God of my father Isaac: LORD
which saydest vnto me / returne vnto thy cuntry
and to thy kynrede / and I will deall well with
the. I am not worthy of the lease of all the mer
cyes and treuth which thou hast shewed vnto
thy seruante. So: with my staf came I over
this Iordane / and now haue I gotten. ii. droves
O deliuer me from the handes of my brother Es
sau / so: I feare him: lest he will come and smyte
the mother with the childern. Thou saydest
that thou woldest surely do me good / and woul
dest make me seed as the sonde of the see which
can not be nombred for multitude.

And he taried there that same nyght / & ro
se of that which came to hande / a present /

* Prayer is
to cleave vnto
to the pros
myselfe of
god with a
stronge sayth
and to bes
sech god
with a fers
uent desyre
that he will
fulfyll them
for: his mer
cy & truth
onlye. Na
Jacob here
doth.

vnto Esau his brother : ii hundred she gootes
ad xx he gootes: ii hundred shepe and xx ram
mes : thyrty mylch camels with their col
res: xl fyne ad x buffes: xx she asses ad x foles
and deliuered them vnto his seruauntes/ euery
drooue by them selues/ ad sayde vnto them: goo
forth before me and put a space betwyte euery
drooue. And he comaunderd the foremost saynge

Whe Esau my brother meteth the ad ageth
the saynge : whose seruaunte art thou q whether
goost thou/ q whose art these that goo before y:
thou shalt say/ they be thy seruaunte Jacobs/ q
are a present sent vnto my lorde Esau/ and bes
holde/ be him selfe cometh after vs. And so co
maunded he the seconde/ ad euen so the thirde/
and lykewyse all that folowed the drooues saing
e/ of this maner se that ye speake vnto Esau
whe ye mete him/ ad saye more ouer. Beholde
thy seruaunte Jacob cometh after vs/ so: he say
de. I will please his wrath with the present y
goth before me and afterward I will see him
myself/ so peradventure he will receaue me to
grace.

So went the preser before him ad he taried
all that nyghte in the tente/ ad rose vp the same
nyghte ad toke his. ii. wyues and his. ii. may
dens q his. xi. sonnes/ q went ouer the foorde
Jacob. And he toke them ad sent the ouer the
ryuer/ ad sent ouer that he had ad taried behin
de him selfe alone.

And there wasiled a man with him vnto the

breakynge of the daye. And when he sawe that
he coude not preuayle agaynst him/ he smote hi
vnder the thye/ and the senowe of Jacobs thy
stranke as he wasiled with him. And he says
de: let me goo/ for the daye breaketh. And he say
de: I will not lett the goo/ excepte thou blesse
me. And he sayde vnto him: what is thy name?
He answered: Jacob. And he sayde: thou shalt
be called Jacob nomore/ but Israell. for thou
hast wasiled with God and with men ad hast
preuayled.

And Jacob asked him sainge/ tell me thi na
me. And he sayde/ wherefore dost thou aske af
ter my name? and he blessed him there. And
Jacob called the name of the place Peniel/ for
I haue sene God face to face/ and yet is my lyfe
reserued. And as he went ouer Peniel/ the sona
nerose vpon him/ and he halted vpon his thye:
wherefore the childern of Israell care not of the
senow that stranke vnder the thye/ vnto this
daye: because that he smote Jacob vnder the
thye in the senow that stranke.

The. xxxij. Chapter.

Iacob lyfte vp his eyes and sawe his
brother Esau come/ q with him. iij.
hundred men. And he deuyded the
childern vnto Lea and vnto Rachel and vnto y
h-maydens. And he put the maydens ad their
childern foremost/ ad Lea and hir childern af
ter/ and Rachel ad Joseph hindermost. And he
went before them and fell on the grounde. viij.

tymes/untill he came vnto his brother.

Esau ranne agaynst him and embraced hym and fell on his necke and kysed him/and they wepte. And he lifte vp his eyes and sawe the wyues and their children/and sayde: what are these which thou there hast? And he sayde: they are the children which God hath geuen thy seruante. Than came the maydens forth/and dyd their obaysaunce. Lea also and hir children came and dyd their obaysaunce. And last of all came Joseph and Rachel and dyd their obaysaunce.

And he sayde: what meanyst thou with all y^e drooues which I meett. And he answered: to fynde grace in the syghte of my lord. And Esau sayde: I haue ynough my brother/kepe that thou hast vnto thy self. Jacob answered: oh nay but yf I haue founde grace in thy syghte/receaue my preaset of my hāde: for I haue sene thy face as though I had sene y^e face of God: wherfore receaue me to grace and take my blessinge that I haue brought the/ for God hath geuen it me frely. And I haue ynough of all thynges. And so he compelled him to take it.

And he sayde: let vs take oure iourney and goo/and I will goo in thy cōpany. And he sayde vnto him: my lord knoweth that I haue ten dre children / ewes and kene with yonge vnder myne hande/ which yf men shulde ouerdyne but euen one daye/ the hole flocke wolde dye.

Let my lord therefore goo before his seruante and I will dryue sayre and softly/ accordyng as the catell that goth before me and the chudern/be able to endure: vntill I come to my lord vnto Seir.

And Esau sayde: let me yet leaue some of my folke with the. And he sayde: what needeth it? let me fynde grace in the syghte of my lord. So Esau went his waye agayne y^e same daye vnto Seir. And Jacob toke his iourney toward Sucorh/and bylt him an house/and made boothes for his catell: wherof the name of the place is call'd Sucorh.

And Jacob went to Salem to y^e cyrie of Sichem in the lande of Canaā/after that he was come from Mesopotamia/ and pitched before the cyrie/and bought a parcell of ground wher he pitched his tent/of the children of Hemor Sichems father/for an hundred lambes. And he made there an aulter/and there call'd vpon the myghtie God of Israel.

The xxxiiij. Chapter.

Dina the daughter of Lea which she bare vnto Jacob/went out to see the daughters of the lande. And Sichem the sonne of Hemor the Heuite lord of the countre/sawe her/and toke her/and laye with her/and forced her: and his harte laye vnto Dina y^e daughter of Jacob. And he loued y^e damsell/and spake fildly vnto her/and spake vnto his father Hemor sayng: gett me this mayde vnto my wyfe.

And Jacob herde that he had defyled Dina his doughter/ but his sonnes were with the carrell in the felde/ and therefore he helde his peace/ untill they were come. Then Hemor the father of Sichem went out vnto Jacob/ to come with him. And the sonnes of Jacob came out of the felde as soone as they herde it/ for it grieved them/ and they were not a litle wrooth/ because he had wrought folie in Israell/ in that he had lyen with Jacobs doughter/ which thinge oughte not to be done.

And Hemor comened with the sainger the soule of my sonne Sichem logeth for youre doughter geue her him to wyfe/ and make mariages with vs/ geue youre doughters vnto vs/ and take oure doughters vnto you/ and dwell with vs/ & the lande shall be at youre pleasure/ dwell and do youre busynes/ and haue youre possessions there in. And Sichem sayde vnto hyr father and his brethren/ let me synde grace in your eyes/ and what soeuer ye apoynte me/ that will I geue. And he frely of me both the dowry & gyses/ and I will geue acordinge as ye saye vnto me/ and geue me the damsell to wyfe.

Then the sonnes of Jacob answered to Sichem and Hemor/ his father deceytfully/ because he had defyled Dina their syster. And they sayde vnto them/ we can not do this thinge/ for we shulde geue oure syster to one that is vncircumcysed/ for that were a shame vnto vs. Only in this will we consent vnto you? If ye will

be as we be/ that all the men childern amonge you be circumcysed/ that will we geue oure doughter to you and take yours to vs/ and will dwell with you and be one people. But and if ye will not harken vnto vs to be circumcysed/ than will we take oure doughter and goo oure wayes.

And their wordes pleased Hemor and Sichem his sonne. And the yonge man deserde not for to do the thinge/ because he had a lust to Jacobs doughter/ he was also most sett by of all that were in his fathers house. Then Hemor and Sichem went vnto the gate of their cite/ and comened with the men of their cite saynge. These men are peaceable with vs/ & will dwell in the lande and do their occupacions therein. And in the land is rowme ynough for them/ let vs take their doughters to wyues and geue them oures/ only herin will they consent vnto vs for to dwell with vs and to be one people: if all the men childern that are amonge vs be circumcysed as they are. Their goodes & their substance and all their cattell are oures/ only let vs consente vnto them/ that they maye dwell with vs.

And vnto Hemor and Sichem his sonnes harkened all that went out at the gate of his cite. And all the men childern were circumcysed what soeuer went out at the gates of his cite. And the thirde daye when it was paynefull to them/ of the sonnes of Jacob Simeon & Leui

xxv. Chapter.

Dinas brethren/toke ether of them his swerde
 & went in to the cite holdy/and slewe all y was
 male/and slewe also Ham: and Sicheim his
 sonne with the edge of the swerde/and toke Di-
 na their suster out of Sicheims house/and went
 their waye.

Then came the sonnes of Jacob vpon the
 deede/and spoyled the cite/ because they had
 defyled their suster: and toke their shepe / open
 asses and what so eue: was in the cite and also
 in y feldec. And all their gooddes/ all their chil-
 dern and their wyues toke they caryue/
 and made havoc of all that was in the hous-
 ses.

And Jacob sayde to Simeon and Levi: ye
 haue troubled me and made me styncke vnto the
 inhabitours of the lande/both to the Cana-
 nytes and also vnto the Pherezites. And I am
 fewe in nombre. Wherefore they shall gather
 them selves together agaynst me & slei me/and
 so shall I and my house be dystroyed. And they
 answered: shuld they deail with our suster as
 with an whoore?

The xxv. Chapter

And God sayd vnto Jacob/ arise and
 get the vp to Bethell/ & dwell there.
 And make there an altier vnto God
 that appeared vnto the/when thou fleddest from
 Esau thy brother. Then sayd Jacob vnto his

xxv. Chapter.

Jo. 1.

householde & to all y were with him/put a way
 the straunge goddes that are amonge you & ma-
 ke youre selves cleane/ & chaunge youre garni-
 ses/ & let vs arise & goe vp to Bethell/ y I ma-
 ye make an altier there/vnto God which herde
 me in the daye of my tribulatio & was with me
 in the waye which I went.

And they gaue vnto Jacob all the straunge
 goddes which were vnder their handes/ and
 their earynges which were in their eares/ and
 Jacob hyd them vnder an ooke at Sicheim.
 And they departed. And the feare of God fell
 vpon the ctytes that were rounde about them/
 that they durst not folowe after the sonnes of
 Jacob. So came Jacob to Lus in the lande
 of Canaan/ otherwise called Bethell/ with
 all the people that was with him. And he buyl-
 ded there an altier/ and called the place Elbe-
 thell: because that God appered vnto him the-
 re/when he fled from his brother.

Then dyed Deborah Rebeccas noyse/ and
 was buryed bene the Bethell vnder an ooke.
 And the name of it was called the ooke of las-
 mentation.

And God appeared vnto Jacob agayne af-
 ter he came out of Mesopotamia/ & blessed him
 and sayde vnto him: thy name is Jacob. Not
 withstandinge thou shalt be nomore called Ja-
 cob/ but Israel shall be thy name. And so was
 his name called Israel.

Sinas brethren/toke either of them his swerde
 & went in to the cyte boldly/and slew all y^e was
 male/and slew also Hemo: and Sicheim his
 sonne with the edge of the swerde/ād toke Si-
 na their sister out of Sicheims house/and went
 their waye.

Then came the sonnes of Jacob upon the
 deede/and spoyled the cyte/ because they had
 defyled their sister: and toke their shepe / oxen
 asses and what so eue: was in the cyte and also
 in y^e felde. And all their gooddes/ all their chil-
 dern and their wyues toke they captyue/
 and made havock of all that was in the hous-
 es.

And Jacob sayde to Simeon and Leui: ye
 have troubled me ād made me styneke vnto the
 inhabitatours of the lande/both to the Cana-
 nites and also vnto the Pherezites. And I am
 fewe in nombre. Wherefore they shall ga ther
 them selves together agaynst me & slei me/and
 so shall I and my house be destroyed. And they
 answered: shuld they deall with our sister as
 wyth an whoore?

¶ The. xxv. Chapter

And God sayd vnto Jacob/ arise ād
 get the vp to Bethell/ & dwell there.
 And make there an aulter vnto God
 that appeared vnto the/when thou fleddest from
 Esau thy brother. Then sayd Jacob vnto his

housholde & to all y^e were with him/ put away
 the straunge goddes that are amonge you & ma-
 ke youre selves cleane/ & chaunge youre garmes
 tes/ & let vs arise & goo vp to Bethell/ y^e I ma-
 ye make an aulter there/vnto God which herde
 me in the daye of my tribulatio: & was wyth me
 in the waye which I went.

And they gaue vnto Jacob all the straunge
 goddes which were vnder their handes/ ād all
 their carynges which were in their cares/ and
 Jacob hyd them vnder an ooke at Sichen.
 And they departed. And the feare of God fell
 vpon the cyties that were rounde aboute them/
 that they durst not folowe after the sonnes of
 Jacob. So came Jacob to Lus in the lande
 of Canaan / otherwise called Bethell / with
 all the people that was with him. And he buyl-
 ded there an aulter/and called the place Elbe-
 thell: because that God appered vnto him the-
 re/when he fled from his brother.

Then dyed Deborah Rebeccas noife/ and
 was buryed beneath the Bethell vnder an ooke.
 And the name of it was called the ooke of la-
 mentation.

And God appeared vnto Jacob agayne af-
 ter he came out of Mesopotamia/ & blessed him
 and sayde vnto him: thy name is Jacob. Not
 withstandinge thou shalt be nomore called Ja-
 cob/ but Israel shall be thy name. And so was
 his name call'ed Israel.

And God sayde vnto him: I am God alſo mightie / growe and multiplye: for people and a multitude of people ſhall ſpringe of thee / yee ad thynges ſhall come out of thei loynes. And the lande which I gaue Abrahā & Iſaac / will I geue vnto thee / & vnto thi ſeed after the: will I geue it alſo. And god departed frō him in the place where he talked with him. And Iacob ſet vp a marke in the place where he talked with him: euen a pilloure of ſtone / & poured dnykes offringe thereon and poured alſo oyle thereon / and called the name of the place where God ſpake with him / Bethel.

And they departed from Bethel / & when he was but a ſeld brede from Ephrath / Rachel began to traueſſe. And in travelynge ſhe was in perell. And as ſhe was in paynes of hir labour / the mydwyfe ſayde vnto her: feare not / for thou ſhalt haue this ſonne alſo. Then as hir ſoule was a departing / that ſhe muſt dye: ſhe called his name Ben Oni. But his father called him Ben Jamin. And thus dyed Rachel and was buried in the waye to Ephrath which now is called Berlehem. And Iacob ſet vp a pillar vpon hir graue / which is called Rabels graue / ſiſſer vnto this daye. And Iſraell went thence and pitched vp his tent beyonde the toure of Eder.

And it chaunced as Iſraell dwelt in that lande: / that Ruben went & laye with Bilha his fathers concubyne / & it came to Iſraels eare.

The ſonnes of Iacob were, xiij. in nombre. The ſonnes of Lea. Ruben Iacobs eldeſt ſonne / & Simeō / Leui / Iuda / Iſachar / & Zabulon. The ſonnes of Rachel: Joſeph & Ben Jamin. The ſonnes of Bilha Rabels mayde: Dan & Nephtali. The ſonnes of Zilpha Leas mayde Gad & Aſer. Theſe are the ſonnes of Iacob which were borne him in Aſſyopotania.

Then Iacob went vnto Iſaac his father to Mamre a principall cite / otherwiſe called Hebron: where Abrahā & Iſaac ſogorned as ſtraungers. And the dayes of Iſaac were an hundred & lxxx. yeres: & than ſell he ſelfe & dyed / and was put vnto his people: beyng olde and full of dayes. And his ſonnes Eſau and Iacob buried him.

The. xxvi. Chapter.

Theſe are the generations of Eſau which is called Edo. Eſau toke his wyues of the daughters of Canaan Ada the daughter of Elon an Hetiite / & Abeslibama the daughter of Ana / which Ana was the ſonne of Zibeon an heuyte / And Baſmath Iſmaels daughter & ſiſter of Nebarioth. And Ada bare vnto Eſau / Eliphaz: and Baſmath bare Reuel: And Abeslibama bare Ieu / Iaclam and Korah. Theſe are the ſonnes of Eſau which were borne him in the lande of Canaan.

And Eſau toke his wyues / his ſonnes and daughters and all the ſoules of his houſe: his

goodes and all his carell and all his substan-
ce which he had gott in the land of Canaan/ ad
went in to a countre awaye from his brother
Jacob: for their ryches was so moch/ that they
coude not dwell together/ and that the land
where in they were straungers/ coude not res-
ceae the: because of their carell. Thus dwelt
Esau in mounte Seir/ which Esau is called Edō

These are the generations of Esau father
of the Edomytes in mounte Seir/ & these are
the names of Esaus sonnes: Eliphas the son-
ne of Aida the wife of Esau/ ad Reguel the son-
ne of Basmath the wife of Esau also. And the
sonnes of Eliphas were. Theman/ Omar/ Ze-
pho/ Gactham and Kenas. And thimna was
concubyn to Eliphas Esaus sonne/ and ba-
re vnto Eliphas/ Amalech. And these be the
sonnes of Aida Esaus wyfe. And these are the
sonnes of Reguel: Nabath/ Serah/ Samma
and Nisa: these were the sonnes of Basmath
Esaus wyfe. And these were the sonnes of A-
halibama Esaus wyfe the daughter of Ana
sonne of Sebeō/ which she bare vnto Esau: Je-
us/ Zealam and Korah.

These were dukes of the sonnes of Esau.
The children of Eliphas the first sone of Esau
were these: duke Theman/ duke Omar / duke
Zepho/ duke Kenas/ duke Korah/ duke Gact-
ham & duke Amalech: these are y^e dukes that ca-
me of Eliphas in the lande of Edom/ ad the-
se were the sonnes of Aida.

These were the children of Reguel Esaus
sonne: duke Nabath/ duke Serah/ duke Sam-
ma/ duke Nisa. These are the dukes that ca-
me of Reguel in the lande of Edom/ ad these
were the sonnes of Basmath Esaus wyfe.

These were the children of Ahalibama Es-
saus wyfe: duke Jeus / duke Zealam/ duke Ko-
rah these dukes came of Ahalibama y^e daughter
of Ana Esaus wyfe. These are the children of
Esau/ and these are the dukes of them: which
Esau is called Edom.

These are the children of Seir the Horite/
the inhabitoure of the lande: Lothan/ Sobal/
Zibeon/ Ana/ Dison/ Ezer and Sisan. These
are the dukes of y^e Horites the children of Seir
in the lande of Edom. And the children of Lo-
than were: Hori and Hemam. And Lothans
sister was called Thimna.

The children of Sobal were these: Alban/
Manabath/ Ebal/ Sepho & Onam. These we-
re the children of Zibeō. Ana & ana/ this was y^e
Ana y^e soude y^e mules in y^e wildernes/ as he fed
his father Zibeōs asses. The children of A-
na were these. Sison and Ahalibama y^e dugh-
ter of Ana.

These are the children of Dison. Hemdan
Eshan/ Zethran & Oera. The children of Ezer
were these/ Bilhan/ Seavan & Aran. The chil-
dren of Sisan were: Uz and Aran.

These are the dukes that came of Hori: du-
ke Lothan/ duke Sobal/ duke Zibeō/ duke Ana

duke Disan/duke Ezer/duke Disan. These be the dukes that came of Hory in their dukedds in the land of Sen.

These are the kynges that reigned in the lande of Edom before there reigned any kyng as amonge the childern of Israel. Bela the sonne of Beor reigned in Edomea/and the name of his cyte was Sinhaba. And when Bela dyed/Jobab the sonne of Serah out of Bezaia/reigned in his steade. When Jobab was dead/Husam of the lande of Themany reigned in his steade. And after the deith of Husam/Gadad the sonne of Bedad which slewe the Moabytes in the feld of the Moabytes/reigned in his steade/and the name of his cyte was Avith. When Gadad was dead/Samla of Masaka reigned in his steade. When Samla was dead/Saul of the ryver Rehoboth reigned in his steade. When Saul was dead/Baal Hanan the sonne of Zichor/reigned in his steade. And after the deith of Baal Hanan the sonne of Zichor/Gadad reigned in his steade/and the name of his cyte was Pagu. And his wyfes name Mehetabeel the doughter of married the doughter of Mesab.

These are the names of the dukes that came of Esau in their kynreddes/places and names: Duke Thimma/duke Alua/duke Zetheth/duke Abalibama/duke Ela/duke Pinon/duke Benas/duke Theman/duke Mibzar/duke Magdiel/duke Tram. These be the dukes of

Edomea in their habitations/in the lande of their possessions. This Esau is the father of the Edomytes.

The. xxxij. Chapter.

AND Jacob dwelt in the lande wherein his father was a stranger/ys is to saye in the lande of Canaan. And these are the generations of Jacob: when Joseph was. xxiij. yere olde/he kepte shepe with his brethren/and the lad was with the sonnes of Bilha & of Silpha his fathers wyues. And he brought vnto their father an euylt saynge y was of them. And Israel loued Joseph more than all his childern/because he begat hym in his elde age/and he made him a coote of many coloures.

When his brethren sawe that their father loued him more than all his biethern/they hated him and coude not speke one kynde worde vnto him. Nor couer Joseph dreamed a dreame and tolde it his brethren: wherfore they hated him yet the more. And he sayde vnto them heare I praye yow this dreame which I have dreamed: Beholde we were makinge sheaves in the feld: and loe/my shefe arose and stode vpright/and yowres stode reunde aboute and made obeysaunce to my shefe. Than sayde his brethren vnto him: what shalt thou be oure kyng or shalt thou reigne ouer us? And they hated him yet the more/because of his dreame and of his wordes.

And he dreamed yet another dreame & told it his brethren saynge: beholde/ I haue had one dreame more: me thought the sonne and the moone and .xii. starres made obaysaunce to me. And when he had told it vnto his father and his brethren/his father rebuked him and sayde vnto him: what meaneth this dreame which thou hast dreamed: shall I and thy mother and thy brethren come and fall on the grounde before thee? And his brethren hated him/ but his father noted the saynge.

His brethren went to kepe their fathers shepe in Sichem/ and Israell sayde vnto Joseph: do not thy brethren kepe in Sichem? come that I may send y^e to the. And he answered here am I. And he sayde vnto him: goo and see whether it be well with thy brethren and the shepe/ and bringe me worde agayne: And sent him out of the vale of Hebron/ for to go to Sichem.

And a certayne man founde him wandringe out of his waye in the felde/ and asked him what he sought. And he answered: I seeke my brethren/ tell me I praye thee where they kepe shepe. And the man sayde/ they are departed hence/ for I herde them say / let vs goo vnto Dothan. Thus went Joseph after his brethren/ and founde them in Dothan.

And when they sawe him a farr off before he came at them/ they toke counsell agaynst him/ for to sleie him/ and sayde one to another/ Beholde this dreamer cometh/ come now and let

us sleie him and cast him in to some pytt/ and let vs saye that some wicked beast hath deuoured him/ and let vs see what his dreames myght come to.

When Ruben herde that/ he went aboute to ryd him out of their handes and sayde/ let vs not kyll him. And Ruben sayde moreouer vnto them/ shed not his bloude/ but cast him in to this pytt that is in the wilderness/ and laye no handes vpon him: for he wolde haue rydd him out of their handes and delyuered him to his father agayne.

And as soone as Joseph was come vnto his brethren/ they strypte him out of his gay coate that was vpon him/ and they toke him and cast him in to a pytt: But the pytt was emptie and had no water therein. And they sett them downe to eate brede. And as they lyst vp their eyes and looked aboute/ there came a companye of Imaclites from Gilead/ and their camels lade with spicery/ hawme/ and myrrer/ and were goynge downe in to Egypte.

Then sayde Iuda to his brethren/ what avayleth it that we sleie oure brother/ and kepe his bloude secret? come on / let vs sell him to the Imaclites/ and let not oure handes be defyled vpon him: for he is oure brother and oure flesh. And his brethren were content. Then as the Madianites marchaunt men passed by / they drew Joseph out of the pytt and sold him vnto the Imaclites for .xx. pecces of syluer.

And they brought him into Egypte.

And when Ruben came agayne vnto the pytt and founde not Joseph there / he rent his clootheres and went agayne vnto his brethern saynge: the lad is not yonder / and whether shall I goo? And they toke Josephs coote ad kyled a goote / & dypped the coote in the blood. And they sent that gay coote & caused it to be brought vnto their father and sayd: This haue we founde: se / whether it be thy sonnes coote or no. And he knewe it saynge: it is my sonnes coote a wicked beast hath deuoured him / and Joseph is rent in peces. And Jacob rent his clootheres / ad put sacke clothe aboute his loynes / and sorowed for his sonne a longe season.

Than came all his sonnes ad all his dough-
ters to comforte him. And he wold not be comforted / but sayde: I will go doune in to y grave vnto my sonne / moynge. And thus his father wepte for him. And the Madianyres solde him in Egypte vnto Putiphar a lorde of Pharaos: and his chefe marshall.

And it fortun'd at that tyme that Judas went from his brethren & gart him to a man call'd Hira of Odolam / and there he sawe the daughter of a man call'd Sua a Canaanyte. And he toke her ad went in vnto her. And she conceaued and bare a sonne and call'd his name Er. And she conceaued agayne and bare a sonne and call'd him

Onan. And she conceaued the thyrde tyme & bare a sonne / whom she call'd Sela: & he was at Chesyb when she bare him.

And Judas gaue Er his eldest sonne / a wife whose name was Thamar. But this Er Judas eldest sonne was wicked in the syghte of the LORde / wherefore the LORde slew him. Than sayde Judas vnto Onan: goe in to thi brothers wyfe and Marie her / and styre vp seed vnto thy brother. And when Onan perceaued that the seed shulde not be his: therfore when he went in to his brothers wyfe / he spyled it on the grounde / because he wold not geue seed vnto his brother. And the thinge whiche he dyd / displeased the LORde / wherefore he slew him also. Than sayde Judas to Thamar his daughter in lawe: remayne a wydow at thi fathers house / tyll Sela my sonne be growne: for he feared lest he shulde haue dyed also / as his brethren did. Thus went Thamar & dwelt in hir fathers house.

And in proceffe of tyme / the daughter of Sua Judas wife dyed. Than Judas when he had left moynge / went vnto his shepe shepers to Thimnath with his frende Hira of Odolam. And one told Thamar saynge: beholde / thy father in lawe goth vnto Thimnath / to shepe his shepe. And she put hyr wydows garments of from her and couered her with a clocke / and dysgyssed herself: And sat her downe at the entrynge of Enaim whiche is by the hyl

Chapter. xxviii.

wayes syde to Thimnath/for because she sawe that Sela was growne/and she was not geue unto him to wife.

When Juda sawe her/he thought it had bene an hoore/because she had couered hyr face. And turned to her vnto the waye and sayde/come I praye the/let me lye with the/for he knewe not that it was his daughter in lawe. And she sayde what wilt thou geue me / for to lye with me? Thā sayde he/I will sende the a kydd fro the flocke. She answered/ Than geue me a pledge till thou sende it. Than sayde he / what pledge shalt I geue the? And she sayde: thy sygnett/ thy necke lace/ and thy staffe that is in thy hande. And he gaue it her and lay by her/ and she was with child by him. And she gatt her vp and went and put her mantell from her/ and put on hir widewes rayment agayne.

And Judas sent the kydd by his neybere of Odellam/ for to fetch out his pledge agayne from the wifes hande. But he fownde her not. Than asked he the men of the same place saynge: where is the woore that satt at Enas in in the waye? And they sayde: there was no woore here. And he came to Juda agayne saynge: I can not fynde her/ and also the men of the place sayde: that there was no woore there. And Juda sayde: let her take it to her/ lest we be shamed: for I sente the kydd & thou coudest not fynde her.

And it came to passe that after. iij. monethes

Chapter. xxxi.

So. lvi.

thes/ one tolde Juda saynge: Thamar thy doughter in lawe hath played the woore/ and with playnge the woore is become great with child. And Juda sayde: bringe her forth and let her be brente. And when they brought her forth/ she sent to her father in lawe saynge: by the mā vnto whome these thinges pertaine/ am I with child. And sayd also: loke whose are this seall necklace/ and staffe. And Juda knewe them saynge: she is more righteous thā I/ because I gaue her not to Sela my sōne. But he laye with her nomore.

When tyme was come that she shulde be deliuered/ beholde there was. ij. twynnes in hyr wōbe. And as she traveled/ the one put out his hande and the mydwife toke and bownde a reed the: aboute it saynge: this wyll come out first. But he plucked his hande backe agayne/ and his brother came out. And she sayde: wherefore hast thou rent a rent vpon the? and called him Pharez. And after ward came out his brother that had the reede threde about his fete/ which was called Zarah.

The. xxxi. Chapter.

Ioseph was brought vnto Egypte/ and Putiphar a lorde of Pharaos: and his chiefe marshall an Egyptian/ bought him of y^e Ismaelites which brought hi thither.

And the LORD was with Joseph / and he was a luckie fellowe and continued in the house of his master the Egyptian. And his master sawe that the LORD was with him and that the LORD made all that he dyd prosper in his hande: Wherefore he founde grace in his masters syghte/ and serued him. And his master made him ruelar of his house/ and put all that he had in his hande. And as soone as he had made him ruelar ouer his house ad ouer all that he had/ the LORD blessed this Egyptians house for Josephs sake/ and the blessinge of the LORD was vpon all that he had: both in the house and also in the felde. And therefore he left all that he had in Josephs hande/ and looked vpon nothinge that was with him/ saue only on the bread which he ate. And Joseph was a goodly personage a well favored

And it fortunied after this/ that his masters wife cast hir eyes vpon Joseph and sayde come lye with me. But he denyed and sayde to her: Beholde/ my master woteth not what he hath in the house with me/ but hath commyted all that he hath to my hande. He him selfe is not greater in the house than I/ ad hath kept nothinge from me/ but only the because thou art his wife. How than can I do this great wickednes/ for to synne agaynst God? And after this maner spake she to Joseph daye by daye: but he hartened not vnto her/ to slepe nere her or to be in her company.

And it fortunied aboute the same season / that Joseph entred in to the house/ to do his busynesse: and there was none of the household by in the house. And she caught him by the garment saynge: come slepe with me. And he left his garment in hir hande ad fled and gott him out. When she sawe that he had left his garment in hir hande/ and was fled out/ she called vnto the men of the house/ and tolde them saynge: See he hath brought in an Hebrew vnto vs to do vs shame. for he came in to me/ for to haue slept wyth me. But I cried with a lowde voyce. And when he harde/ that I lyst vpon my voyce and cryed/ he left his garment with me and fled awaye and got him out.

And she layed vp his garment by her/ vntill hir lord came home. And she told him as cordynge to these wordes saynge. This Hebrewes seruaunte which thou hast brought vnto vs came in to me to do me shame. But as soone as I lyst vpon my voyce and cryed/ he left his garment with me and fled out. When his master herde the wordes of his wyfe which she tolde him saynge: after this maner dyd thy seruaunte to me/ he waxed wrooth.

And he toke Joseph and put him in prison: euen in the place where the kynges prisoners laye bounde. And there continued he in prison. But the LORD was with Joseph ad shewed him mercie/ and gott him fauoure in the syghte of the keeper of y prison which com

mytted to Iosephs haue all the prisoners that were in the prison house. And what soeuer was done there/ys dyd he. And the keeper of the prison lokyd vnto nothyng that was vnder his hande/because the LORde was with him/ & because that what soeuer he dyd/ the LORde made it come luctely to passe.

The xl. Capiter.

AND it chaunced after this / that the chefe butlar of the kynge of Egypte and his chefe baker had offended there lorde the kynge of Egypte. And Pharaos was angrie with them and put the in warde in his chefe marshals house: euen in y prison where Ioseph was bound. And the chefe marshall gaue Ioseph a charge with them/ & he serued them. And they contynued a season in warde.

And they dreamed ether of them in one nyght: both the butlar and the baker of the kynge of Egypte which were bounde in the prison house/ ether of them his dreame/ and eche manes dreame of a sondre interpretation. When Ioseph came in vnto them in the morninge/ and lokyd apon them: beholde / they were sadd. And he asked them saynge / wherefore loke ye so sadly to daye? They answered him / we haue dreamed a dreame / and haue no man to declare it. And Ioseph sayd

de vnto the. Interpretynge belongeth to God but tel me yet.

And the chefe butlar tolde his dreame to Ioseph and sayde vnto him. In my dreame me thought therestode a vyne before me / and in the vyne were .iij. braunches/ and it was as though it budded/ & her blossoms shott forth: & y grapes there of waxed ripe. And I had Pharaos cuppe in my hande/ and toke of the grapes and wroge them in to Pharaos cuppe/ & deliuered Pharaos cuppe into his hande.

And Ioseph sayde vnto him/ this is the interpretation of it. The .iij. braunches ar thre dayes: for within thre dayes shalt Pharaos lyft vp thine heade/ and restore the vnto thine office agayne/ and thou shalt deliuer Pharaos cuppe in to his hande/ after the old maner/ euen as thou dydest when thou wast his butlar. But thinke on me with the/ when thou art in good case/ and shewe mercie vnto me. And make mencion of me to Pharaos/ and helpe to byng me out of this house: for I was stollen out of the lande of the Hebrues/ & here also haue I done nothyng: at all wherefore they shulde haue put me in to this dongeon.

When the chefe baker sawe that he had well interpreted it/ he sayde vnto Ioseph/ me thought also in my dreame/ y I had .iij. wyfer baskets on my heade: And in y uppermost basket/ of all maner bakemeates for Pharaos.

xi. Chapter.

And the byrdes are them out of the basket
apon my heade

Joseph answered and sayde: this is the in-
terpretation therof. The .iij. baskettes are .iij. da-
yes/for this daye .iij. dayes shalt Pharao tas-
te thy heade from the / and shalt hange the
on a tree / and the byrdes shall eate thy flesh
from of the.

And it came to passe the xij. daye wa-
chid was Pharaos byrth daye/that he made a
feast onto all his seruauntes. And he lyfied
opp the head of the chiefe buttelar and of the
chefe baker amonge his seruauntes. And re-
stored the chiefe buttelar onto his buttelarshi-
pe agayne/and he reched the cuppe in to Pha-
raos hande/ ad hanged the chiefe baker: eue as
Joseph had interpreted onto the. Notwith-
standing the chiefe buttelar remembred not Jos-
eph/ but forgot hym.

The .xli. Capter.

AND it fortun'd at .ij. yeres end/that
Pharao dreamed/and thought that
he stode by a ryuers syde / and that
there came out of the ryver .vij. goodly fyne
and fatt fleshed/ and sedd in a medowe. And
him though that .vij. other fyne came vp after
them out of the ryver euelsauored and leane
fleshed and stode by the other upon the brynke

xli. Chapter.

So. lix.

of the ryuer. And the euill sauored and leane
fleshed fyne are vp the .vij. wellsauored and fatt
fyne: and he arose their with.

And he slepte agayne and dreamed the ses-
cond tyme/that .vij. eares of corne grewe apon
one stalker ranke and goodly. And that .vij.
thyne eares blasted with the wynde/ spronge
vp after them: and that the .vij. thyne eares de-
uoured the .vij. ranke and full eares. And
than Pharao awaked: and se / here is his drea-
me. When the mornyng came/ his sprete was
troubled And he sent and called for all the so-
yrsayers of Egypte and all the wyse men the-
re of/ and told them his dream: but there was
none of them that coude interpretate it onto
Pharao.

Than spake the chiefe buttelar unto Pha-
rao sayng, I do remembre my sawe this da-
ye. Pharao was angrie with his seruauntes/
and put in ward in the chiefe marshalls house
both me and the chiefe baker. And we drea-
ned both of vs in one nyght and ech mannes
dream of a sondrye interpretation.

And there was with vs a yonge man/ an
Hebrue borne/ seruaunte unto the chiefe mar-
shall. And we told him/ and he declared oure
dreames to vs accordyng to ether of oure drea-
mes. And as he declared them onto vs/ euen so
it came to passe. I was restored to myne office
agayne/ and he was hanged.

Then Pharao sent and called Joseph. And they made him haste out of prison. And he shaued him self and chaunged his rayments / and went in to Pharao. And Pharao sayde vnto Joseph: I haue dreamed a dreame and no man can interpretate it / but I haue herde saye of thee as soone as thou hearest a dreame / thou dost interpretate it. And Joseph answered Pharao sayinge: God shall geue Pharao an answer of peace without me.

Pharao sayde vnto Joseph: in my dreame me thought I stode by a ryuers syde / and there came out of the ryver vii. fatt fleshed ad well fauored kyne / and fedd in the medowre. And then. vii. other kyne came vp after them / poore and very euell fauored ad leane fleshed: so that I neuer sawe their lyke in all the lande of Egypte in euell fauoridnesse. And the. vii. leane and euell fauored kyne ate vpp the first. vii. fatt kyne. And when they had eaten them vp / a man coude not perceaue that they had eaten them: for they were still as euell fauored as they were at the begynnyng. And I awoke.

And I sawe agayne in my dreame. vii. eares sprynge out of one stalk full and good / and. vii. other eares wytherd / thynne and blasted with wynde / sprynge vp after them. And the thynne eares deuoured the. vii. good eares. And I haue tolde it vnto the sor-

sayers / but no man can tell me what it meaneth.

Then Joseph sayde vnto Pharao: both Pharaos dreames are one. And god doth shewe Pharao what he is aboute to do. The. vii. good kyne are. vii. yeres: and the. vii. good eares are. vii. yere also / and is but one dreame. Iy terryse / the. vii. thynne and euell fauored kyne that came out after them / are. vii. yeres: and the. vii. empie and blasted eares shalbe. vii. yeres of hunger. This is that which I sayde vnto Pharao / that God doth shewe Pharao what he is aboute to doo.

Beholde there shall come. vii. yere of great plenteousnes through out all the lande of Egypte. And there shall aryse after them. vii. yeres of hunger. So that all the plenteousnes shalbe forgotten in the lande of Egypte. And the hunger shall consume the lande: so that the plenteousnes shall not be once asene in the land by reason of that hunger that shall come after / for: it shalbe exceeding great. And as concernyng that the dreame was doubled vnto Pharao the second tyme / it becometh fenesh that the thyng is certainly prepared of God / ad that God will shortly brynge it to passe.

Now therfore let Pharao prouyde for: a man of vnderstandyng and wysdome / and sett him ouer the lande of Egypte. And let

Pharao make officers ouer the lande/and take vp the syfte parte of the land of Egypte in the vij. plenteous yeres and let them gather all the fooode of these good yeres that come /ād lay vp come vnder the power of Pharao: that there may be fooode in the cities/ and there let them kepte it: that there may be fooode in stoorie in the lande/agaynst the. vij. yeres of hunger which shall come in the lande of Egypte/ and that the lande perishe not thorow hunger.

And the saynge pleased Pharao ād all his seruauntes. Than sayde Pharao vnto his seruauntes: where shall we synde soch a mā as this is/ that hath the sprete of Ged in him? wherfore Pharao sayde vnto Joseph: for as moch as God hath shewed the all this/ there is no man of vnderstandyng nor of wysdome lyke vnto the Thou therefore shalt be ouer my house/ and accordinge to thy worde shall all my people obey: on ly in the kynges seate will I be aboue the. And he sayde vnto Joseph: beholde/ I haue seit the ouer all the lande of Egypte. And he toke off his rynge from his fygure/ and put it vpon Josephs fygure/ and arayed him in raymet of bisse/ and put a golden cheyne aboute his necke and set him vpon the best chareit that he had sawe one. And they cryed before him Abrech/ād that Pharao had made him ruelar ouer all the lande of Egypte.

And Pharao sayde vnto Joseph: I am Pharao/ without thi will/ shall no man lise vp es

ther his hande or fore in all the lande of Egypte. And he called Josephs name Zaphnath Paenca. And he gaue him to wyse Asnath the doughter of Potiphara preast of On. Than went Joseph abrode in the lāde of Egypte. And he was. xxx. yere olde whē he stode before Pharao kyng of Egypte. And than Joseph departed from Pharao/ and went thorow out all the lande of Egypte.

And in the. vij. plenteous yeres they made sheeres and gathered vp all the fode of the. vij. plenteous yeres which were in the lande of Egypte and put it in to the cities. And he put the food of the feldes that grewe rounde aboute every cyte: euen in the same. And Joseph layde vp come in stoorie/ lyke vnto the sande of the see in multitude out of mesure/ vntill he left nombrynge: for it was with out nombre.

And vnto Joseph were borne. ij. sonnes before the yeres of hunger came / which Asnath the doughter of Potiphara preast of On/ bare vnto him. And he called the name of the first sonne Manasse/ for God (sayde he) hath made me so: gett all my labour & all my fathers bussholde. The seconde called he Ephraim/ for God (sayde he) hath caused me to growe in the lande of my trouble.

And when the. vij. yeres of plenteousnes that was in the lande of Egypte were ended/ than came the. vij. yeres of deth/ acordinge as

Joseph had sayde. And the derty was in all landes: but in the lade of Egipte was there yet foode. When now all the lande of Egipte began to hunger/ than cried the people to Pharaao for bread. And Pharaao sayde vnto all Egipte: goo vnto Joseph/ and what he sayth to you that doo. And when the derty was thow row out all the lande/ Joseph opened all that was in the cities and solde vnto the Egiptians. And hunger waxed sore in the land of Egipte. And all countrees came to Egipte to Joseph for to bye come: because that the hunger was so sore in all landes.

The. xli. Chapter.

When Jacob sawe that there was come to be solde in Egipte/ he sayde vnto his sones: why are ye negligent: beholde/ I haue hearde that there is come to be solde in Egipte. Gete you thither and bye vs come fro thence: that we maye lyue and not dye. So went Josephs ten brethren doune to bye come in Egipte/ for Ben Jamin Josephs brother wold not. Jacob sende with his other brethren: for he sayde: some mysfortune myght happen him.

And the sonnes of Israell came to bye corne amonge other that came/ for there was derty also in the lande of Canaan. And Jos

seph was gouerner in the londe/ and solde corne to all the people of the londe. And his brethren came/ and fell flat on the grounde before him. When Joseph sawe his brethren/ he knewe them: But made straunge vnto them/ and spake roughly vnto them saynge: Whence come ye: and they sayde: out of the lande of Canaan/ to bye vitayle. Joseph knewe his brethren/ but they knewe not him.

And Joseph remembered his dreames which he dreamed of them/ and sayde vnto them: ye are spies/ and to se where the lande is weake is youre comynge. And they sayde vnto him: nay my lord: but to bye vitayle thy seruantes are come. We are all one mans sonnes/ and meane truly/ and thy seruantes are no spies. And he sayde vnto them: nay verely/ but euen to se where the land is weake is youre comynge. And they sayde: we thy seruantes are. xij. brethren/ the sonnes of one man in the lande of Canaan. The yongest is yet with oure father/ and one no man woteth where he is.

Joseph sayde vnto them/ that is it that I sayde vnto you/ that ye are surely spies. Beere by ye shall be proued. For by the lyfe of Pharaao/ ye shall not goo hence/ vntyll youre yongest brother be come hither. Sende therfore one off you and lett him sett your

brother/and ye shalbe in picaſon in the meane ſeaſon. And thereby ſhall your words be proued/whether there be any trueth in you: or els by the lyfe of Pharaos/ye are but ſpices. And he put them in warde thre dayes.

And Joſeph ſayde vnto the the thyd daye: This doo and lyue/for I feare Gode If ye meaue no hurte/let one of youre brethren be bounde in the picaſon/and goo ye and brynge the neceſſarie foode vnto youre houſholdes / and brynge youre yongest brother vnto me: that your wordes maye be beleued/and that ye dye not And they did ſo.

Than they ſayde one to a nother: we haue verely ſynned agaynſt oure brother/in that we ſawe the anguiſh of his ſoul when he beſought us/a wolde not heare him:therfore is this troubyll come apon us. Ruben answered the ſayinge: ſayde I not vnto you that ye ſhulde not ſynne agaynſt the lad: but ye wolde not heare And now verely ſee/his bloude is requyred.

They were not aware that Joſeph vnderſtoode them/for he ſpake vnto them by an interpreter. And he turned from them and wepte/ and than turned to them agayne and comened with them/and toke out Simeon from amonge the and borrowde him before their eyes/and commaunded to ſyll their ſackes wyth cornes/ and to put euery mans money in his ſacke/and to geue them vitayle to ſpende by the waye. And ſo it was done to them.

And they laded their aſſes with the corne and departed thence. And as one of them opened his ſacke/for to geue his aſſe prauender in the mornynge/he ſpied his money in his ſacks mouth And he ſayde vnto his brethren: my money is reſtored me agayne/a is euē in my ſacks mouth Than their hartes ſayled them/and were aſtonyſhed and ſayde one to a nother: how cometh it that God dealeth thus with us?

And they came vnto Jacob their father vnto the lande of Canaan/and tolde him all that had happened them ſaynge. The lord of the land ſpake roughly to us/and toke us for ſpyes to ſerche the countte. And we ſayde vnto him: we meane truely and are no ſpies. We be. xliij. brethren ſones of oure father/one is awaye/and the yongest is now with oure father in the lande of Canaan.

And the lord of the countre ſayde vnto us: heere by ſhall I knowe if ye meane truely: leaue one of youre brethren here with me/and take foode neceſſary for youre houſholdes and get you awaye/and brynge youre yongest brother vnto me And thereby ſhall I knowe that ye are no ſpies/ but meane truely: So will I deliuer you your brother agayne/and ye ſhall occupie in the lande.

And as they emptied their ſackes/beholde: euerymans hundred of money was in his ſacke And when both they and their father ſawe the hundredes of money/they were aſtrayde.

And Jacob their father sayde onto them: We haue ye robbed of my children: Joseph is away/ and Simeon is awaye / and ye will take Ben Iamin awaye. All these thinges fall vpon me, Ruben answered his father saynge: Slee my two sonnes/ yf I bunge him not to the agayne. Selyuer him therfore to my honde/ and I will byinge him to the agayne: And he sayde: my sonne shall not go downe with you. For his brother is dead/ and he is left alone. Moreouer some myffortune myght happen vpon him by the waye which ye goo. And so shuld ye byinge my gray head with sorowe vnto the graue.

¶ The. xliij. Chapter.

AND the dearth waxed sore in the lande. And when they had eate vp that come which they brought out of the lande of Egypte/their father sayde vnto them: goo agayne and by vs a litle food. Than sayde Juda vnto him: the mandyd testifie vnto vs saynge: loke that ye see not my face excepte youe re brother be with you. Therfore yf thou wilt sende oure brother with vs/we wyll goo and bye the food. But yf thou wylt not sende him/we wyll not goo: for the man sayde vnto vs: loke that ye see not my face/excepte youe brother be with you.

And Israel sayde: wherfore delt ye so cruelly with me/as to tell the man that ye had yet

another brother: And they sayde: The man asked vs of oure fynned saynge: is youre father yet alquier haue ye not another brother? And we tolde him acordinge to these wordes. For we coued we knowe that he wolde byd vs byinge oure brother downe with vs: Than sayde Juda vnto Israel his father: Send the lad with me/and we wyll ryse and goo/that we maye lyue and not dye: both we / thou and also oure children. I wil be suertie for him / and of my handes requyre him. Yf I byinge him not to the and sett him before thine eyes/than let me bere the blame for euer. For except we had made this tarieng: by this we had bene there myse and come agayne.

Than their father Israel sayde vnto the: Yf it must nedes be so now: than do thus/take of the best frutes of the lande in youre vessels/and byinge the man a present / a curtesie barvlme/and a curtesie of hony / spyces and myrre / dates and almondes. And take as moch money more with you. And the money that was brought agayne in youre sakes/ take it agayne with you in youre handes/peraduenture it was some ouersyghte.

Take also youre brother with you / and aryse and goo agayne to the man. And God almightie geue you mercie in the sighte of the man and send you youre other brother

and also Be Jamin/and I wil be as a mā rob
bed of his childern.

Thus rose they the present and twise so moch
more money with them/and Ben Jamin. And
rose vp/went downe to Egipre / and presented
them selfe to Joseph. When Joseph sawe Ben
Jamin with them / he sayde to the ruler of his
house: bynge these men home/and slep and ma
ke redie: for they shall dyne with me at none.
And the man dyd as Joseph bad/and brought
them in to Josephs house.

When they were brought to Josephs house/
they were afrayde ad sayde: be cause of the mo
ney came in oure sackes mouthes at the first
tyme/are we brought/to pyke a quarell with vs
q to laye some thinge to oure charge: to bynge
us in bondage and oure asses also. Therefore ca
me they to the man that was the ruler ouer Jo
sephs house/and comened with him at the doo
re and sayde:

Sir/we came hither at the first tyme to bye
foode/and as we came to an Inne and opened
oure sackes: beholde/ euery mannes money was
in his sacke with full weaghte: But we haue
brought it agene with us / q other mony haue we
brought also in oure handes/to bye foode/but
we can not tell who put oure money in oure sac
kes.

And he sayde: be of good chere / feare not:
Youre God and the God of youre fathers hath
put you that treasure in youre sackes/for I had

your money. And he brought Simeon out to
them ad led the in to Josephs house/ q gaue the
water to washe their fete/ and gaue their asses
prauender: And they made redie their present
agaynst Joseph came at none/ for they herde
saye that they shulde dyne there.

When Joseph came home/they brought the
present in to the house to him/which they had
in their handes/ad fell flat on the grounde be
fo: him. And he welcomed the curteously sain
gers your father that old man which ye tols
deme of/in good health: and is he yet alyue?
they answered: thy seruaunte oure father is in
good health/ad is yet alyue. And they bowed
them selues and fell to the grounde.

And he lyfte up his eyes q behelde his bro
ther Ben Jamin his mothers sonne/ q sayde: is
this your yongest brother of whome ye sayde
vnto me? And sayde: God be mercifull vnto y
my sonne. And Joseph made hast (for his hert
dyd melt apon his brother) and soughte for to
repe/ q entred in to his chambre/ for to wepe
there. And he wasshed his face and came out q
refrayned himselfe/ q bad sett bread on the table

And they prepared for him by himselfe/ and
for them by them selues/ and for the Egip
tians which ate with him by them selues/ be
cause the Egyprians may not eate bread
with the Hebrewes / for that is an abhomy
nacyon vnto the Egyprians. And they satt
before him: the eldest acordinge vnto his

age/and the yongest acording vnto his youth. And the men maroiled amonge them selues. And they broughte rewardes vnto them from before him: but Ben Jamino parte was fyue tymes so much as any of theirs. And they ate and they dronke/and were dronke wyth him.

The. liiij. Chapter.

AND he commaunded the ruler of his house saynge: fynd the mens sac kes with food/as moch as they can carie/and put euery mans money in his bagge mouth/and put my syluer cuppe in the sacket mouth of the yongest and his come money also. And he dyd as Joseph had sayde. And in þe morninge as soone as it was lighte/the men were let goe wyth their asses.

And when they were out of the ctyte and not yet ferre awaye/Joseph sayde vnto the ruler of his house: vp and folowe after the men and ouertake them/and saye vnto them: whether haue ye rewarded euell for good? to that not the cuppe of which my lord drynketh/and doth he not prophesie therein? ye haue euell done that ye haue done.

And he ouertoke them and sayde the same wordes vnto them. And they answered him: whether sayth my lordes sech wordes? God forbydd that thy seruauntes shulde doo so. Beholde/the money which we founde in oure sacket mouthes/we broughte agayne vnto the/out of the lande of Canaā: how then shulde we steale

out of my lordes house/ either syluer or golde? with whosoeuer of thy seruauntes it be founde let him dye/and let vs also be my lordes bond men. And he sayde: Now therfore acordinge vnto youre wordes/ he with whom it is founde/shalbe my seruaunte: but ye/shalbe harmlesse.

And attonce euery man toke downe his sac ke to the grounde/and euery man opened his sac ke. And he seached/and began at the eldest & left at the yongest. And the cuppe was founde in Ben Jamino sac ke. Then they rent their clothes/and laded euery man his asse and went agayne vnto the ctyte. And Juda and his bres thre came to Josephs house/for he was yet there/and they sett before him on the grounde. And Joseph sayde vnto the: what dede is this which ye haue done? wist ye not that soch a man as I can prophesie?

Then sayde Juda: what shall we saye vnto my lord? what shall we speake or what excuse can we make? God hath founde out þe wickednesse of thy seruauntes. Beholde/Lord we and he with whom the cuppe is founde/are thy seruauntes. And he answered: God forbydd I shulde do so/the man with whom the cuppe is founde/he shalbe my seruaunte: but goo ye in peace vn to youre father.

Then Juda went vnto him and sayde: oh my lord/ let thy seruaunte speake a worde in my lordes audyence/and be not wrooth with

thy seruaunte: for thou art euen as Pharao. My lord axed his seruaunte sainge: haue ye a father or a brother? And we answered my lord/ we haue a father that is old/ and a yonge lad which he begat in his age: And the brother of the sayde lad is dead/ & he is all that is left of that mother. And his father loueth him.

Then sayde my lord vnto his seruantes bryngge him vnto me/ that I maye sett myne eyes apon him. And we answered my lord/ that the lad coude not goo from his father/ for if he shulde leaue his father/ he were but a deed man. Than saydest thou vnto thy seruantes: excepte youre yongest brother come with you/ loke that ye se my face no moare.

And when we came vnto thy seruaunt oure father/ we shewed him what my lord had sayde. And when oure father sayde vnto vs/ goo agayne and bye vs a litle sode: we sayd/ yf we coude not goo. Neverthelessse if oure yongeste brother go with vs then will we goo/ for we maye not see the mannes face/ excepte oure yongest brother be with vs. Then sayde thy seruaunt oure father vnto vs. Ye knowe that my wyfe bare me. ii. sonnes. And the one went out from me and it is sayde of a suttie that he is to me in peaces of wyld beastes/ and I sawe him not sence. If ye shall take this also awaye from me and some my fortune happen apon him/ then shall ye bryngge my gray heed with sorowe vnto the grave.

Now therfore whe I come to thy seruaunt my father/ yf the lad be not with me: seinge that his lyfe hagerh by the laddes lyfe/ then as soone as he seeth that the lad is not come/ he will dye. So shall we thy seruantes bryngge the gray heedde of thy seruaunt oure father with sorowe vnto the grave. For I thy seruaunt became suttie for the lad vnto my father & sayde: yf I bryngge him not vnto the agayne, I will bere the blame all my life lode. Now therfore let me thy seruaunt hyde here for y lad/ & be my lordes bondsman: & let the lad goo home with his brethern. For how can I goo vnto my father/ and the lad not wyth me: lest I shulde see the wretchednes that shall come on my father.

AND Joseph coude no longer refrayne before all them that stode aboute him/ but commaunded that they shuld goo all out from him/ and that there shuld be no man with him/ a hyle he ottred him selfe vnto his brethern. And he wepte alowde/ so that the Egipcians and the house of Pharao herde it. And he sayde vnto his brethern: I am Joseph: doth my father yet lyue? But his brethern coude not answerre him/ for they were abasshed at his presence.

And Joseph sayde vnto his brethern: come nere to me/ and they came nere. And he

sayde: I am Joseph youre brother whom ye sold in to Egypte. And now be not grieved therewith / neither let it seme a cruel thinge in youre eyes / that ye sold me hither. For God dyd send me before you to saue lyfe. For this is the seconde yere of deth in the lande / and fyue moo are behynde in which there shall neither be earunge nor herbest.

Wherefore God sent me before you to make prouision / that ye myghte continue in the erth and to saue youre lyues by a greates deliuerance. So now it was not ye that sent me hither / but God: and he hath made me father vnto Pharaos and lorde ouer all his house / and ruler in all the land of Egypte. Hast you ad good to my father and tell him / this sayeth thy sonne Joseph: God hath made me lorde ouer all Egypte. Come downe vnto me and tarye not / And thou shalt dwell in the londe of Goshen & he by me: both thou and thi childern / and thi childerns childern: and thy shepe / and beestes and all that thou hast. There will I make prouision for the: for there remayne yet v yeres of deth / lest thou and thi household and all that thou hast perish.

Beholde / youre eyes do se / and the eyes also of my brother Ben Jamin / that I speake to you by mouth. Therefore tell my father of all my honoure which I haue in Egypte and of all that ye haue sene / ad make hast and bringe in

father hither. And he fell on his brother Ben Jamin necke & wepte / & Ben Jamin wepte on his necke. And ouer he kysed all his brethren and wepte apon them. And after that / his brethren talked with him. And when the tidynges was come vnto Pharaos house that Josephes brethren were come / it pleased Pharaos well and all his seruantes.

And Pharaos spake vnto Joseph: saye vnto thy brethren / this do ye: lade youre bestes ad get you hence / And when ye be come vnto the londe of Canaan / take youre father and youre householdes and come vnto me / and I will geue you the beste of the lande of Egypte / and ye shall eate the fait of the londe. And commaunded also. This do ye: take charrettes with you out of the lande of Egypte / for youre childern and for youre wyues: and bringe youre father and come. Also / regarde not youre stuff / for the goodes of all the londe of Egypte shalve yours.

And the childern of Israell dyd euen so / And Joseph gaue them charrettes at the commaundment of Pharaos / and gaue them vitayle also to spende by the waye. And he gaue vnto eche of them chaunge of rayment: but vnto Ben Jamin he gaue iij. hundred peces of syluer and .v. chaunge of rayment. And vnto his father he sent after the same maner: x. asses laden with good out of Egypte / and .x. she asses laden with corne / bred and meate: to serue his

father by the waye. So sent he his brethren a waye/and they departed. And he sayde vnto them: se that ye fall not out by the waye.

And they departed from Egypte and came in to the land of Canaan vnto Jacob their father/and told him saynge. Joseph is yet a lyue and is gouerner ouer all the land of Egypte. And Jacobs hert waured/for he beleued the not. And they tolde him all the wordes of Joseph which he had sayde vnto them. But when he sawe the charrettes which Joseph had sent to carie him/then his spites reuiued. And Israel sayde. I haue ynough/yf Joseph my sonne be yet alyue: I will goo and se him/yer that I dye.

The. xlii. Chapter.

Isracel toke his iourney with all that he had/and came vnto Bersciba and offered offrynges vnto the God of his father Isaac. And God sayde vnto Israel in a vision by nyghte/and called vnto him: Jacob Jacob. And he answered: here am I. And he sayde: I am that mightie God of thy father/feare not to goo downe in to Egypte. For I will make of the there a great people. I will go downe with y in to Egypte/ & I will also bringe the vp agayne/ & Joseph shall put his hand upon thine eyes.

And Jacob rose vp from Bersciba. And his sonnes of Israel caried Jacob their father/ &

their children and their wyues in the charrettes which Pharaos had sent to carie him. And they toke their carell ad the goodes which they had gotten in the land of Canaan/ and came in to Egypte: both Jacob and all his seed with him/ his sonnes and his sonnes sonnes with him: his daughters and his sonnes daughters and all his seed brought he with him in to Egypte.

These are the names of the children of Israel which came in to Egypte/ both Jacob and his sonnes: Ruben Jacobs first sonne. The children of Ruben: Hanoch/Pallu/ Hozron and Charnu. The children of Simcon: Jemuel/ Jamin/ Obad/ Jachin/ Zohar and Saul the sonne of a Cananitish woman. The children of Leui: Gerson/ Rahash and Merari. The children of Iuda: Er/ Onan/ Sela/ Pharez and Zerah/ but Er and Onan dyed in the lande of Canaan. The children of Pharez/ Hozron & Hamul. The children of Issachar: Tola/ Phuaa/ Job and Semmon. The children of Zabulon: Sered/ Elon and Zabeleel. These be the children of Lea which she bare vnto Jacob in Mesopotamia with his daughter Dina. All these soules of his sonnes and daughters make. xxx and. vi.

The children of Gad: Ziphion/ Haggi/ Suni/ Ezbon/ Eri/ Arodi and Areli. The children of Affer: Jemna/ Jesua/ Jesui/ Brya and Ses

rah their sister. And the children of Bina were Heber and Malchiel. These are the children of Silpha whom Laba gave to Lea his daughter. And these she bare unto Jacob in nombre xvi. soules.

The children of Rachel Jacobs wife: Joseph and ben Jamin. And unto Joseph in the lode of Egypte were borne: Manasses and Ephraim which Asnath the daughter of Potiphara preside of On bare vnto him. The children of Bens Jamin: Bela/Becher/Asbel/Gera/Naeman/Abi Ros/Mupim/Gupim and Ard. These are the children of Rachel which were borne vnto Jacob: xiiij. soules all together.

The children of Dan: Gusim. The children of Nephthali: Zabezel/Guni/Jezer and Silem. These are the sonnes of Bilha which Laban gave vnto Rachel his daughter/and she bare these vnto Jacob/all together. vij. soules. All the soules that came with Jacob into Egypte which came out of his loyns (besyde his sonnes wives) were all together. lx. and. vi. soules. And the sonnes of Joseph which were borne him in Egypte were. ij. soules: So that all the soules of the house of Jacob which came in to Egypte are lxx.

And he sent Juda before him vnto Joseph that the waye myghte be shewed him vnto Gosan/and they came in to the lande of Gosan. And Joseph made redde his charett and went agaynst Israell his father vnto Gosan/ad pres-

sented him selfe vnto him/and fell on his necke and wepte vpon his necke a goode while. And Israel sayd vnto Joseph: Nowe I am ready to dye/in somoch I haue sene the/that thou art yet alyue.

And Joseph sayde vnto his brethren and vnto his fathers house: I will goo & shewe Pharao and tell him: that my brethren and my fathers house which were in the lade of Canaan are come vnto me/and how they are shepards (for they were men of cattell) and they haue brought their shepe and their oxen and all that they haue with them. If Pharao call you and are you what youre occupation is/saye: thi seruantes haue bene occupyed aboute cattell/ fro oure chylhode vnto this tyme: both we and oure fathers/that ye maye dwell in the lande of Gosan. For an abhominacyon vnto the Egyptians are all that feede shepe.

¶ The. xliij. Chapter.

And Joseph wet and tolde Pharao and sayde: my father and my brethren their shepe and their beastes and all that they haue/are come out of the lade of Canaan and are in the lande of Gosan. And Joseph toke a parte of his brethren: euen syue of them/and presented them vnto Pharao. And Pharao sayde vnto his brethren: what is youre occupation? And they sayde vnto Pharao: feeders of shepe are thi seruantes/both we ad als so oure fathers. They sayde mo: ouer vnto Pha-

rao: for to see come in the lande are we come/
for thy seruantes haue no pasture for their shee-
pe so sore is the famelshment in the lande of Ca-
naan. Now therefore let thy seruantes dwell in
the lande of Goshan.

And Pharao sayde vnto Joseph: thy fa-
ther and thy brethren are come vnto the. The
lande of Egypte is open before the: In the best
place of the lande make both thy father and thy
brethren dwell: And even in the lond of Gos-
shan let them dwell. Moreover yf thou knowe
any men of actiuite amonge them / make them
rulers ouer my cattell: And Joseph brought in
Jacob his father and sett him before Pharao
And Jacob blessed Pharao. And Pharao as-
ked Jacob/ how old art thou? And Jacob sayde
vnto Pharao: the dayes of my pilgrimage are
an hundred and xij. yeres. Few and euell haue
the dayes of my lyfe bene/ and haue not attay-
ned vnto the yeres of the lyfe of my fathers in
the dayes of their pilgrimages. And Jacob bles-
sed Pharao and went out. from him. And Jo-
seph prepared dwellinges for his father and
his brethren/ and gaue them possessions in the
londe of Egypte/ in the best of the londe: eue in
the lande of Raemes/as Pharao commauns-
ded. And Joseph made provision for his fa-
ther/ his brethren and all his fathers houshol-
de/as yonge children are fedd with bread.

There was no bread in all the londe / for the
deth was creadige soie: so y^e lode of Egypte
a y^e lode of Canaan/ were famelshyd by y^e reason

Chapter. xlviii. So. lxxi.
off deth. And Joseph brought together all y^e
money y^e was founde in y^e lade of Egypte and of
Canaan/ for y^e come which they boughte: & he
layde vp the money in Pharaos housse.

When money fayled in the lade of Egypte &
of Canaan/ all the Egyptians came vnto Jos-
eph and sayde: geue us sustenance: wherfore
suffrest thou vs to dye before the/ for: oure mo-
ney is spent. Then sayde Joseph: brynge youre
cattell/ and I will geue yow for youre cattell/ yf ye
be without money. And they brought their cas-
tell vnto Joseph. And he gaue them bread for
horses and shepe/ and oxen and asses: so he fed
them with bread for all their cattell that yere.

When that yere was ended / they came
vnto him the nexte yere and sayde vnto
him: we will not hyde it from my lord / how
that we haue nether money nor cattell for my
lorde: there is no moare left for my lord / but
euen oure bodies and oure londes. Wherfore la-
rest thou us dye before thyne eyes/ and the lons-
de to goo to noughte: bye us and oure londes
for bread: and let both vs and oure londes be
bonde to Pharao. Geue vs seed: that we may ly-
ue: nor dye/ & that the londe goo not to wast.

And Joseph boughte all the lande of Egip-
te for Pharao. For the Egyptians solde euery
man his londe because the deth was sore ap-
d them: and so the londe be came Pharaos. And
he appoynted the people vnto the cities / from
one syde of Egypte vnto the other: only the lons-
de of the Priestes bought he not. For there

*The blide was an ordinaunce made by Pharao for þe
gydes gett astes/that they shulde eate that which was ap
prouleges poynted vnto hem: which Pharao had geuen
fro beariage them wherfore they solde not their londes,
with their Then Joseph sayde vnto the folke: beholde
brethre con I haue boughte you this daye ad youzelandes
trarge to for Pharao. Take there seed and goo sowe the
Chustes las londe. And of the encrease/ye shall geue the fyf
we of love, te parte vnto Pharao/and, iiii. parties shalbe you
And of the re awne/for seed to sowe the feld: and for youz
se prestes of and them of youre householdes / and for youz
idolles did re children/to eate. And they answered: Thou
dure copass haste saued oure luyes. Let vs synde grace in the
syge yovetres syghte of my lorde/ and let us be Pharaos ser
es leme to vautes. And Joseph made it a lawe ouer the la
crepe vp by de of Egipte vnto this daye: that men must ge
hile a litle & ue Pharao the fyste parte/excepte the londe of
to copasse þe the prestes only/ which was not bond vnto
greate trees Pharao.

of y world And Israel dwelt in Egypt: euen in the cos
with hypocr untre of Gofan. And they had their possessions
ruse/ed to therein/and they grewe and multiplyed ex ceas
thrust y res dingly. Moreover Jacob liued in the iande of
ce of idola Egypt. xviij. yeres/so: hat the hole age of Jacob
tyffe supers was an hundred and. xliij. yere.

tion in to
hē a to suc
e out y uce
f the with
beir poe
ye/till all

When the tyme drew nye/that Israel must
dye: he sent for his sonne Joseph and sayde vnto
him: Yf I haue founde grace in thy sight/
put thy hande vnder my thye and deale mercie/
fully & truly with me: that thou burie me not
ye/till all in Egypt: but let me lye by my fathers/and eas

He me out of Egypte/and burie me in their bus
ryall. And he answered: I will do as thou hast
sayde. And he sayde: swere vnto me: ad he swa
re vnto him. And than Israel bowed him onto
the beddes head.

The xviii. Chapter.

After these deades/tydiges were bro^u
ught vnto Ioseph / that his father
was seke, And he toke with him his
ij. sones / Manasses and Ephraim. Then was
it sayde vnto Iacob: beholde / thy sonne Ioseph
commeth vnto the. And Israel toke his strength
vnto him / and satt vp on the bedd / and sayd
vnto Ioseph: God all mightie appeared vnto
me at lus in the lande of Canaan / ad blessed
me / and sayde vnto me: beholde / I will make
the growe and will multiplie the / and will make
a great nombre of people of the / and will geue
the this lande vnto the and vnto thy seed after
vnto an euerlastinge possession. Now therefore
thy. ij. sones Manasses ad Ephraim which were
borne vnto the before I came to the / in to Egipte /
shalbe myne: euen as Ruben and Simed shall
they be vnto me. And the children which thou
gettest after them / shalbe thyme awne: but
shalbe called with the names of their brethren
in their inheritaunce.

And after I came from Mesopotamia/
Rahel dyed upon my hande in the lande of Ca-
naan/by the waye: when I had but a feldes breas

de to goo vnto Ephraim. And I buried her there in y waye to Ephraim which is now called Bethlehem.

And Israel behelde Josephes sonnes & sayde: what are these? And Joseph sayde vnto his father: they are my sonnes/which God hath geuen me here. And he sayde: bynge them to me/and let me blesse them. And the eyes of Israel were dymme for age/so that he coude not see. And he broughte them to him/and he kysed the and embraced them. And Israel sayde vnto Joseph: I had not thoughte to haue seene thy face/and yet loo/God hath shewed it me and al so thy seed. And Joseph toke them awaye from his lappe/and they fell on the grounde before him.

Then toke Joseph them both: Ephraim in his ryghte hande towards Israels left hande and Manasses in his left hande/towards Israels ryghte hande/and brought them vnto him. And Israel stretched out his righte hande and layde it upon Ephraims head which was the younger/and his lyft hande upon Manasses head/ crossinge his handes/for manasses was the elder. And he blessed Joseph saynge: God before whome my fathers Abraham and Isaac dyd walke/and the God which hath sedd me all my life longe vnto this daye/ And the angel which hath deliuered me fro all euill/blesse these laddes: y they maye be called after my name/and after my father Abraham and Isaac/and that they maye growe and multiplie ap

the erth.

When Joseph sawe that his father layd his ryghte hande upon the heade of Ephraim / it displeased him. And he lifte upp his fathers hande/to haue removed it from Ephraims head vnto Manasses head/and sayde vnto his father: Not so my father/for this is the eldest. Put thy right hande upon his head. And his father wold not/ but sayde: I knowe it well/ my sonne/ I knowe it well. He shalbe also a people and shalbe great. But of a troth his younger brother shalbe greater than he / and his seed shall be full of people. And he blessed them saunge. At the ensample of these/ the Israelites shall blesse and saye: God make the as Ephraim and as Manasses. Thus sett he Ephraim before Manasses.

And Israel sayde vnto Joseph: beholde/ I dye. And god shalbe with you and bringe you agayne vnto the land of youre fathers. Moreover I geue vnto the/ a porcion of lande aboue thy brethren/which I gatt out of the handes of the Amorites with my swerde and wyth my bowe.

And Jacob called for his sonnes and sayde: come together/ that I maye tell you what shall happē you in the last dayes. Gather you together and heare ye sonnes of Jacob/and perken vnto Israel youre father.

Ruben/thou art myne eldest sonne/my myghtie and the begynnyng of my strength/ chesef in receaynyng and chesef in power. As vnstable as water wast thou: thou shalt therefore not be the chesest/for thou wenst vp vpon thy fathers bedd/ and than defyledst thou my couche with goynge vppon.

The brethren Simeon and Leui/weaponed instruments/are their weapons. In to their secrettes come not my soule/and vnto their congregation be my honour not coupled: for in their wrath they slewe a man/ and in their selfewill they houghed an oxe. Cursed be their wrath for it was stronge/and their fearnes for it was cruell. I will therefore deuyde them in Jacob/ & scatter them in Israel.

Juda/ thy brethren shall prayse the/ & thine hande shall be in the necke of thyne enemies/ & thy fathers children shall stoupe vnto the. Juda is a lions whelp. fro spoyle my sonne thou art come an hie: he layde him downe and couched himselfe as a lion/ and as a lionesse. Who dare steere him vpon? The sceptre shall not departe from Juda/ nor a ruelar from betwene his legges/ vntill Silo come/ vnto whom the people shall herken. He shall bynde his sole vnto the vine/ and his asses colt vnto the vyne braunche/ & shall wash his garment in wyne and his mantell in the bloud of grapes/ his eyes are rounder than wyne/ & his teeth whiter then mylke.

Zabulon shall dwell in the haue of the see and in the porte of shippes/ & shall reache vnto Sidon.

Issachar is a stronge asse/ he couched him downe betwene .ii. borders/ and sawe that rest was good and the lande that it was pleasant/ and bowed his shulder to beare/ and became a seruaunte vnto tribute.

Dan shall iudge his people/ as one of the tribes of Israel. Dan shall be a serpent in the waye/ and an adder in the path/ and bite the horse heles/ so y his ryder shall fall backward. After thy sauynge loke I AQR de.

Bad men of warre shall invade him. And he shall turne them to flyght.

Off Asser cometh fast bired/ and he shall geue pleasures for a kynge.

Neptali is a swyft hynde/ & geueth goodly wordes.

That florishynge childe Joseph/ that flourishynge childe and goodly vnto the eye: the daughters come forth to bere ruel. The shoters haue ennyed him and chyd with him & hated him/ and yet his bowe bode fast/ & his armes and his handes were stronge/ by the handes of the myghtye God of Jacob: out of him shall come an herde man a stone in Israel. The fathers God shall helpe the/ & the almyghtie shall blesse the with blessinges from heauen aboue/ and with blessinges of the water that lieth vnder/ & with blessinges of the bestes & of the wombes

The blessings of thy father were stronger: euen as the blessings of my elders/ after the desyre of the biest in the worlde/ and these blessings shall fall on the head of Joseph/ and on the toppe of the head of him y^e was separat from his brethren.

Ben Jamin is a raueshyng wolfe. In the mornyng he shall deuoure his praye/ and at nyght he shall deuoure his spoyle.

Alth these are the xii. tribes of Israel/ & this is that which their father spake onto them when he blessed them/ euery man with a severall blessing. And he charged them and sayde onto them. I shall be put onto my people: se that ye burye me with my fathers/ in the caue that is in the felde of Ephron the Hethite/ in the double caue that is in the felde before Mamre in the lande of Canaan. Which felde. Abraham boughte of Ephron the Hethite for a possession to burye in. There they buried Abraham and Sarah his wyfe/ there they buried Isaac & Rebecca his wyfe. And there I buried Lea: which felde & the caue that is therein/ was boughte of the children of Heth.

When Jacob had commaunded all that he wold onto his sonnes/ he plucked up his feet aspon the bedd and dyed/ and was put unto his people. And Joseph fell upon his fathers face/ and wepte upon him/ and kysed him.

The. l. Chapter.

And Joseph commaunded his seruantes that were Phisicians/ to embawme his father/ and the Phisicians embalmed Israel. xl. dayes longe/ for so longe doth y^e embawminge last/ & the Egyptians berepte him. lxx. dayes.

And when the dayes of wepyng were ended/ Joseph spake vnto y^e house of Pharaos sayng: If I haue founde fauoure in youre eyes/ speake vnto Pharaos and tell him/ how that my father made me swere and sayde: loo/ I dye/ se that thou burye me in my graue which I haue made me in the lande of Canaan. Now therfore let me goo and burye my father/ and thā wilt I come agayne. And Pharaos sayde/ goo and burye thy father/ accordyng as he made the swere.

And Joseph went up to burye his father/ and with him went all the seruantes of Pharaos that were the elders of his house/ and all y^e elders of Egypt/ and all the house of Joseph and his brethren & his fathers house: only their children & their shepe and their cattell were they behinde them in the lande of Goshan. And there went with him also Charettes and horsemen: so that they were an exceeding great companye.

And when they came to y^e feld of Atad beyonde Iordane/ there they made great & exreas

I. Chapter.

Dinge fore lamentaciō. And he morned for his father. viij. dayes. When the inhabyters of the lande the Cananytes sawe the moorwynge in y feldes of Atrad/they sayde: this is a greate moor nyngewhich the Egyprians make. Wherfore y name of the place is called Abel mizraim/ cos hich place lyeth beyonde Jordane. And his sonnes dyd vnto him accordyng as he had commaunded them.

And his sonnes caried him in to the land of Canaan and buried him in the double caue whiche Abrabā had bought with the feld to be a place to burye in/ of Ephron the Hethite before Mamre. And Joseph returned to Egypte agayne and his brethern/ and all that went up with him to burye his father/ as sone as he had buried him.

When Josephs brethern sawe that their father was deade/they sayde: Joseph myghte for tune to hate us and rewarde us agayne all the euell which we dyd vnto him. They dyd therfore a commaundment vnto Joseph saynge: thy father charged before his deeth saynge. This wyl I say vnto Joseph/so geue I praye the the trespass of thy brethern & their synne/for they rewarded the euell. Now therefore we praye the/ for geue the the trespass of the seruauntes of thy fathers God. And Joseph wepte when they spake vnto him.

And his brethern came ad fell before him and sayde: beholde we be thy seruauntes. And

I. Chapter.

So. lxxvi.

Joseph sayde vnto them: feare not/for am not I vnder god: Ye thoughte euell vnto me: but God turned it vnto good to bringe to passe/as it is this daye/euen to saue moche people a lyue. Feare not therefore/for I wyl care for you and for youre children/ and he spake kyndly vnto them.

Joseph dwelt in Egypte and his fathers house also/ ad lyued an hundred & x. yere. And Joseph sawe Ephraims children/euen vnto the thyrde generation. And vnto Machir the sonne of Manasse were children borne/ & satt on Josephs knees.

And Joseph sayde vnto his brethern: I die. And God wyl surely vssett you and bringe you out of this lande/vnto the lande which he swa re vnto Abraham/ Isaac and Jacob. And Joseph toke an ooth of the children of Israel ad sayde: God wyl not fayle but vssett you/ se that for that ye carye my boones hence. And

so Joseph dyed/when he was an hundred and. x. yere olde.

And they embalmed him

and

put him in a chest in Egypte.

The end of the first booke of Moses.

A table expoundinge certey- ne wordes

Abrech/ tender father/o: as some will/boz
we the knee.

Arcke/a shippe made flatte as it were a chest
or a cofer.

Bisse: syne whyte/ whether it be silke or linen.

Blesse: goddes blessinges are his gistes/as in
the firste chaptre he blessed them sayng: growe &
multiplye & haue dominion &c. And in the.ii.
chaptre he blessed Noe & his sonnes & gaue the
dominio over all beestes & authoyte to eate the
And god blessed Abrahā with cattell & other
ryches. And Jacob desired Esau to receaue y
blessinge whiche he brought him/y is the preas-
sent & giste. God blessed the. vii. daye/y is/ga-
ue it a prehemynence y men shuld rest therein
from bodily labour & lerne to know the will of
god & his lawes & how to worke their workes
godly all the weke after. God also blesseth all
nations in Abrahams seed/that is/he turneth
his loue & sauoure vnto the and geueth the his
spuirt and knowledge of the true waye/ & lust
and power to walke therein/and all for chistles
sake Abrahams sonne.

Cain/so is it witen in Hebrue. Notroustōdin-
ge whether we call him Cain or cam it maketh
no matter/so we vnderstand the meaninge.

Euery lande hath his maner / that we call
Then the welchmen call Euan: the douch
hāce. Soch differēce is betwene the Ebrue/gre-
ke and laren: and that maketh them that trans-
late out of the ebrue varye in names from them
that translate out of laren or greke.

Curse: Goddes curse is the takynge awaye of his
benefytes. As god cursed the erth and made it
baren. So now hunger/derth/warre/ pestilens-
ce and soch like are yet ryght curses and sig-
nes of the wrath of God vnto the vnbeleuers:
but vnto them that knowe Christ/they are ve-
ry blessinges and that wholsome crosse & true
purgatorye of oure flesh/through which all must
go that will loue godly & be saued: as thou res-
adest Mat. v. Blessed are they that suffre per-
secucion for rightewesnes sake. &c. And hebre-
wes. xi. The lord chastiseth whom he loveth
and scourgeth all the children that he receaueth.

Eden: pleasure

Firmament: the skye

Fayth is the belevinge of goddes promesses &
a sure trust in the goodnesse and truth of god.
Which faith iustifieth Abrahā gene. xv. and
was the mother of all his good workes which
he afterward did. For faith is the goodnesse of
all workes in the sight of God, Good workes

are thinges of goddes commaundemēt wrought
in faith. And to sow a shewe at the commaun-
dement of god to do thy neyghboure service
withal/with faith to be saved by Christ(as god
promyseth vs.) is moche better the to bilde an ab-
bay of thine awne imagination/trussinge to be
saved by the sayned wo:kes of hypocrites. Jas-
cob robbed Laban his uncle: Moses robbed
the Egyptians: And Abrahā is aboute to slee
and burne his awne sonne: And all are holye
wo:kes/ because they were wrought in fayth
at goddes commaundement. To sle/robbe and
murther are no holye wo:kes before worldly
people: but vnto them that haue their truste in
god: they are holye when god commaundeth
them. What god commaundeth not getteth no
reward with god. Holy wo:kes of mens ima-
gination receaue their rewarde here / as Christ
testifyeth Math. vj. How be it of fayth & wo:kes
I haue spoken abundantly in mannyon.
Let him that desyreth more seeke there.

Grace: fauoure/ 2/ o Koe founde grace / that is
to saye fauoure and love,

Sam and Lam all one.

Jehovah is goddes name/ neither is any crea-
ture so called. And it is as moche to saye as one
that is of him self and dependeth of nothinge.
Moreover as oft as thou seist **LORD** in gres

at letters (excepte there be any erreure in the pre-
tinge) it is in hebrewe Jehovah/ thou that arte
o: he that is.

Marshall/ in hebrewe he is called Sar sabaim/
as thou woldest saye/ lord of the slaughtermen
And though that Tabaim be take for coxes in
many places/ for the coxes did sle the beastes
the selues in those dayes: yet it may be taken for
them that put men to execution also. And that
me thought it shuld here best signifye in as
moche as he had the oversight of the kinges pres-
son and the kinges prisoners were they neuer
so great mē were vnder his custodie: And there-
fore I call him cheffe marshall an officer as
is the lefeinaunte of the court/ o: master of the
marshallsye.

Slyme was their monster. xi. Chapter/ And sly-
me putes. xiiij. chapter: that slyme was a fatter-
nesse that osed out of the erth lyke vnto tarre/
And thou mayst call it cement/ if thou wilt.

Siloh after some is as moche to saye as sent/ &
after some happie/ and after some it signifyeth
Mesias/ y is to saye annoynted and that we
call Christe after the greke worde. And it is a
prophecie of Christ: for after y all y other tris-
bes were in captiuite & their kyngdom destroy-
ed/ yet the tribe of Juda had a ruler of the sa-
methloud/ open vnto the comyng of Christ.

And aboute the cominge of Christ the Romayns conquered them/and the Emperoure gaue the kyngdom of tribe Juda vnto Herode which was a straunger/euen an Edomite of the gene-
racyon of Esau.

Testamēt here/is an appoyntemēt made betwe-
ne god and mā / and goddes promyses. And sa-
cramēt is a signe representinge such an appoyn-
tment and promises: As the raynebowe res-
presenteth the promise made to Noe/that god
will no more drowne the worlde. And circum-
cision representeth the promyses of god to Ab-
raham on the one syde/and that Abraham and
his seed shuld circumcise and cut off the lustes
of their fleshe/on the other syde/to walke in the
wayes of the lorde: As baptyme which is com-
me in the rounne therof now signifyeth on the
one syde/how that all that repent and beleue ar-
re washed in Christes blood: And on the other
syde/how that the same must quench and drow-
ne the lustes of the flesh/to folow the steppes
of Christ.

There were tyrantes in the erth in those dayes/
for the sonnes of god sawe the daughters of
men, &c. The sonnes of god were the prophetes
childrene/which (though they succeded there fa-
thers) fell yet from the right waye/and thorow
falschod of hypocrysye subdued the world vnder
them and became tyrantes/As the success-

ours of the apostles haue played with vs.

Vapor/a derymiste / as the smoke of a sethyng
gypott.

To walke with god is to lyve godly and to
walke in his commaundementes.
Enos walked with god and was no moare ses-
ne: that is/ he lyved godly and dyed/ God toke
him awaye: that is/ god hyd his bodye/as he
did Moses and Arons : lest haplye they shuld
haue made an Idoll of him/for he was a gres-
at preacher and an holye man.

Zaphnath paenea / wordes of Egypte are they
(as I suppose) and as moche to saye: as a man
to whom secrete thinges be opened/or an expo-
under of secrete thinges as some enterprete it.

That Joseph brought the egyptians in to such
subiection wold seme vnto some a very cruell
deade: how be it it was a very equall waye. For
they payde but the fiftie parte of that that grew
on the grounde. And therewith were they quyt
of all ductyes/both of rent/custome/tribute &
toll. And the kinge therewith founde them loz-
des and all ministres and defended them. We
now paye half so moche vnto the prestes only/
besyde their other craftye exactions. Then paye
we rent yerdly/though there grow never so lit-
le on the grounde/ And yet when the kinge cal-

leth paye we neuer the lesse. So that if we lo-
ke indifferently/their condition was easier the
oures/and but even a very indifferēt waye/ both
for the comen people and the kynge also.
Se therefore that thou loke not on the ensam-
ples of the scripture with wordly eyes: lest thou
preferre Cain before Abel/Ismael before Isa-
ac/Esau before Jacob/Ruben before Ju-
da/Sarah before Pharez/Manas-
ses before Ephraim. And es-
tablish the worst before the
best/as the manner
of the world
beis.

Printed at Malborow in the lan-
de of Hesse/by me Hans Luff/
the yere of oure Lorde. M.
CCCC. xix. the. xviij.
dayes of Janu-
ary.

A PROLO
GE IN TO THE SECON
de boke of Moses called
Exodus.

10 I
OF the preface vppō Genesis mayst thou vnderstonde how to behaue thi self in this boke also ād ī all other bokes of the scripture. Cleaue vnto the texte and playne storye and endeouore thi self to serch out the meaning of all that is described therein and the true sense of all maner of speakynges of the scripture. of proverbes, similitudes ād borrowed speech, wherof I entreated in the ende of the obedience, and beware of sotle allegories. And note euery thing earnestly as thinges partayninge vnto thyne awne herte and soule. For as god vsed hym self vnto them of the old testament, even so shall he vnto the worldes ende vse him self vnto vs which haue receaved his holye scripture ād the testimonye of his sonne Iesus. As god doeth all thinges here for them that beleve his promises and herken vnto his commaundmentes and with patience cleaue vnto him and walke with him: euen so shall he do for vs, yf we receaue the witnesse of Christ with a stronge faith and endure patiently folowing his steppes. And on the othersyde, as they that fell from the promises of god thorow vnbeleffe and from his lawe and ordinance thorow impacience of their awne lustes, were for faken of god ād so perished: euen so shall we as many as do lyke wyse and as

manye

10 T
manye as mock with the doctrine of christ and make a cloke of it to lyue fleshlye ād to folow oure lustes.

Note therto how god is founde true at the last, and how when all is past remedye ād brought into desperacion, he then fulfilleth his promises, and that by an abiecte and a castawaye, a despised and a refused person: ye and by awaye impossible to beleue.

The cause of all captiuite of goddes people is this. The worlde ever hateth them for their fayth and trust which they haue in god: but ī vayne vntill they falle frō the fayth of the promyses ād love of the lawe ād ordinance of god, and put their trust in holy deades of their awne findinge and live all together at their awne lust and pleasure without regard of god or respecte of their neygboure. Then god forsaketh vs and sendeth vs in to captiuite for oure dishonouringe of his name and despisinge of oure neygboure. But the world persecuteth vs for oure faith in christ only (as the pope now doeth) ād not for oure wicked livinge. For in his kyngdome thou maist quietly ād with licēce ād vnder a protectiō doo whatsoeuer abhominatiō thi herte lusteth: but god persecuteth us because we abuse his holye testament, ād because that whē we knowe the truth we folowe it not. Note

Note also the mightye hand of the Lorde how he playeth with his aduersaries and provoketh the and sturreth the vpp a litle and a litle, and deliuereth not his people in an houre: that both the paciēce of his electe and also the worldly witte and wilye policye of the wicked wherewith they fight agaynst god, might appeare.

Marke the longesufferinge and softe paciēce of Moses and how he loveth the people and is euer betwene the wrath of god and the and is readye to lyue and dye with the and to be put out of the booke that god had writen for their sake (as Paule for his brethren Roma. ix.) and how he taketh his owne wronges pacientlie and never avengeth him self. And make not Moses a figure of Christ with Rechabab: but an ensample vnto all princes and to all that are in authorite how to rule vnto goddes pleasure and vnto their neyghbours profectte. For there is not a perfecter lyffe in this world both to the honour of god and profytte of his neyghboure nor yet a greater crosse, the to rule christenlye. And of Aaren also se that thou make no figure of christ vntill he come vnto his sacrificinge, but an ensample vnto all preachers of goddes worde, that they adde nothinge vnto goddes worde or take ought therfro.

Note also how god sendeth his promisse to
the

the people and Moses consermeth it with miracles and the people beleve. But when temptation cometh they falle into vnbeleffe and few byde stōdinge. Where thou seest that all be not christe that wilbe so called, and that the crosse trieth the true fro the fayned: for yf the crosse were not Christ shuld haue disciples ynowe. Whereof also thou seest what an excellent gifte off god true fayth is, and impossible to be had without the sprete of god. For it is aboute all natural power that a man in tyme of temptation when god scorgeth him shuld beleue then stedfastlye how that god loveth him and careth for him and hath prepared all good thinges for him, and that that scorginge is as earnest that god hath electe and chose him.

Note how oft Moses sturreth the vpp to beleve and to trust in god, puttinge the in remembrance alwaye in tyme of temptation of the miracles and wonders which god had wrought before tyme in their eyght. How diligently also forbiddeth he al that might withdrawe their hartes from god: to put nought to goddes word: to take nought therfro: to do only that which is right in the syght of the Lorde: that they shuld make no maner image to knele doune before it: ye that they shuld make no nealtar of hewed stone for feare off images: to flee

to see the hethen Idolatres utterly ad to destroye their Idollēs ad cutte doune their groves where they worshipped: And that they shulde not take the daughters of them vnto their sonnes, nor geue their daughters to the sonnes of them. And that whosoeuer moued any of thē to worshuppe false goddes, how so euer nye of kynne he were, they must accuse him ad bryng him to deth, ye and wheresoeuer they hard of mā, womā or cite that worshipped false goddes, they must see thē ad destroye the cite for ever ad not bild it agayne. And all because they shuld worshuppe nothinge but God, nor put confidence in any thinge faue in his word Yee and how warneth he to beware of witchcraft, sorcery, inchauntment, negromātie ad all craftes of the deuell, ad of dreamers, soothsayers and of myracle doers to destroye his worde, and that they shulde suffer none such to lyue,

Thou wilt happlye saye, They tell a man the truthe. What then? God will that we care not to knowe what shall come. He will haue vs care only to kepe his commaundmētes and to commytte all chaunces vnto him. He hath promysed to care for vs and to kepe vs from all euell. All thinges are in his hande, he can remedye all thinges and wil for his truthes sake, yf we praye him. In his promyses only will he haue vs trust ad there rest ad to seeke

no farther.

How also doth he prouoke them to loue, euer rehersynge the benefites of God done to them allready and the godly promyses that were to come? And how goodly lawes of loue geueth he? to helpe one another: and that a man shuld not hate his neyghboure in his harte, but loue him as him self, Leuitici. xix. And what a charge geueth he in euery place over the poore and neadye: over the straunger frendlesse ad wedowe? And when he desyareth to shew mercye, he reherseth with all, the benefites of God done to them at their neade, that they myght see a cause at the lest waye in God to shew mercye of very loue vnto their neyghbours at the ir neade.

Also there is no lawe so simple in apperance thorow out all the fīue booke of Moses, but that there is a greateson of the makynge therof if a man serch diligently. As that a man is forbyd to seth a kynd in hys mothers milke, moueth vs vnto compassyon and to be pytyefull, As doth also that a man shall not offer the syre or dame the yonge both in one daye Leuitici. xxij. For it myght seme a cruell thing in as moch as his mothers milke is as it were his bloude, wherfore god will not haue him sod therein: but will haue a man shewe cur-

tesye

tesye vppon the very beastes : As in another place he commaundeth that we mofell not the mouth of the oxe that treadeth oute the corne (which maner of thresshinge is vsed in hote contrees) and that because we shuld moch rather not grudge to be liberall and kynde vnto mē that do vs service. Or happye God wold haue no soch wanton meate vsed among hys people. For the kynd of it self is noryshinge and the goates milke is restauratyue, and both to gether myght be to rancke and therefore forbodē or some other like cause therewas.

Of the ceremonies, sacrifices and tabernacle with all his glorie ād pompe vnderstōde, that they were not permitted only, but also commaunded of God to lead the people in the shadowes of Moses ād night of the old testamēt, vntyll the light of christ ād daye of the new testamēt were come : As children are ledde in the phantasies of youth, vntyll the discretiō of māis age become vppon them. And all was done to kepe them from idolatrye. The tabernacle was ordered to the entent they might haue a place appoynted them to do their sacrifices openly in the syght of the people ād namelye of the preastes which wayted therō: that it might be sene that they dyd all thiȝe acordig to gods word, and not after the Idolatrye of their awne
imagi

imaginacion. And the costlineffe of the tabernacle ād the bewtye also pertayned thereonto, that they shuld se nothinge so bewtiffull amonge the hethē, but that they shuld se more bewtiffull ād wonderfull at home: because they shuld not be moued to folowe them. And in like maner the diuers facions of the sacrifices and ceremonies was to occupye their mindes that they shuld haue no lust to folow the hethē: ād the multitude of them was, that they shuld haue so moch to do in kepinge thē that thei shuld haue no leysure to yniagine other of their awne: yee and that gods word might be by in all that they dyd, that they might haue their fayth and trust in God, which he can not haue, that ether foloweth his awne inuencion, or tradicions of mēnes makynge wyth out Gods word.

Finally God hath two testaments: the old and the newe. The old testament is those temporall promyses which God made the childrē of Israel of a good londe and that he wolde defende them, and of welth and prosperyte ād of temporall blessinges of whiche thou readeest ouer all the lawe of Moses, But namelye Leuitici. xxvj. And Deutromij. xxviij. ād the avoydynge of all threateninges and curses off which thou readeest lyke wyse everye where. but specyallye in the two places aboue reherfed,
and

and the avoydinge of all punyſhmēt ordered for the transgreſſers of the lawe.

And the old testamēt was bilt all to gether vppō the kepinge of the lawe and ceremonyes and was the reward of kepinge of the in this liffe only, and reached no further then this liffe and this world, as thou readeſt leui. xviij. a mā that doth them shall live there in which texte Paule reherſeth Rom. x. and Gala. iij. That is, he that kepeth them shall haue this liffe glorious accordinge to all the promises and blessings of the lawe, and shall avoide both all temporall punishment of the lawe, with all the threatenings and cursings also. For nether the lawe, euen of the .x. cōmaundmentes nor yet the ceremonies iustified in the herte before god, or purified vnto the life to come. Inſomuch that Moſes at his deeth euen. xl. yere after the lawe and ceremonyes were geuen complayneth sayenge: God hath not geuen you an hart to vnderſtonde, nor eyes to ſee, nor eares to heare vnto this daye. As who shuld saye, god hath geuen you ceremonies, but ye know not the vse of them, and hath geuē you a lawe, but hath not wryten it in youre hartes.

Wherefore serueth the lawe then, yf it geue vs no power to do the lawe? Paule answereth the, that it was geuen to vtter synne onely and to make

to make it appere. As a corosye is layde vnto an old ſore, not to heale it, but to ſtere it vp and to make the diſeaſe a lyve, that a mā might ſeaſe in what ioperdy he is and how nye deeth and not aware, and to make awaye vnto the healinge playſter. Euē ſo ſayth Paule Gala. iij. The lawe was geuen becauſe of transgreſſiō (that is, to make the synne alyue that it might be felt and ſene) vntill the ſeed came vnto whom it was promiſed: that is to ſaie, vntill the childern of fayth came, or vntill Chriſt that ſeed in whom god promiſed Abrahā that all nations of the worlde ſhuld be bleſſed, came. That is, the lawe was geuē to vtter synne, deeth damnatiō and curſe, and to dryue vnto Chriſt in whō for geuenesse, life, iuſtifyinge and bleſſinges were promiſed, that we might ſee ſo greate love of god to vs ward in chriſt, that we hēceforth ouercome with kindneſſe might love againe and of love kepe the cōmaūdmētes. So now he that goeth aboute to quiette his cōſciēce and to iuſtifie him ſelf with the lawe, doth but heale his wondes with freatige coreſyes. And he that goeth aboute to purchaſe grace with ceremonies, doth but ſucke the alepope to quēch his thirſt, in as much as the ceremonies were not geuē to iuſtifie the herte, but to ſignific the iuſtifyinge: and forgeuenesse that is in chriſtes bloude

Of the

10 T
Of the ceremonies that they iustifie not, thou readest. E. brues. x. It is impossible that synne shuld be done away with the bloud of oxen and gootes. And of the lawe thou readest. Gala. iij. Yf there had bene a lawe geuen that coude haue quykened or geuen liffe, then had righteousness or iustifyinge come by the lawe in dede. Now the lawe not only quykenech not the harte, but also woundeth it with conscience of synne and ministreth deeth and damnacion vnto her. iij. Corin. iij. so that she must needs dye and be damned excepte she finde other remedy, so farre it is of that she is iustified or holpe by the lawe.

The newe testament is those cuerlastinge promyses which are made vs in christ the Lord thorow out all the scripture. And that testament is bylt on faith and not on workes. For it is not sayde of that testament he that worketh shall lyue: But he that beleueth shall lyue, as thou readest. Ioan. iij. God so loued the worlde that he gaue his only begore sonne that none which beleue in him shuld perishe but haue cuerlastinge lyfe.

And when this testament is preached and beleued, the sprete entreth the harte and quykenech it, and geueth her lyfe and iustifieth her. The sprete also maketh the lawe a lyuely thing
in the

10 T
in the herte, so that a man bringeth forth good workes of his awne acord without compulsion of the lawe, without feare of threateninges or cursinges: yee and with out all maner respecte or loue vnto any temporal pleasure, But of the very power of the sprete receaved thorow faith, As thou readest. Ioan. i. He gaue them power to be the sonnes of God in that they beleued on his name. And of that power they worke: so that he which hath the sprete of christ is now no moare a childe: he nether learneth or worketh now any longer for payne of the rodde or for feare of boogges or pleasure of apples, But doth althinges of his awne courage As christ sayeth. Ioan. viij. He that beleueth on me shall haue riuers of lyuinge water flowinge out of his belye. That is, All good workes and all gistes of grace springe out of him naturallye and by their awne accorde. Thou neadest not to wrest good workes out of him as a man would wringe yeluce out of crabbes: Nay they flow naturally out of him as springes out off hilles or rockes.

The newe testament was euer, euē from the beginning of the world. For there were alwaye promyses of Christ to come by faith in which the promyses the electe were then iustified inwardly

inwardly before God, as outwardly before the world by keepyng of the lawe and ceremonies

And in conclusyon as thou seyst blessinges or cursynges folow the keepyng or breakyng of the lawe of Moses: euē so naturally do blessinges or cursynges folow the breakyng or keepyng of the lawe of nature, out of which spryng all oure temporall lawes. So that whē the people kepe the temporall lawes of their lond temporall prosperite and all maner of soch temporall blessinge as thou readest of in Moses doo accompanye them and fall vppon them. And contrarywyse when they synne unpunished, and whē the rulars haue no respecte vnto naturall equyte or honestye, thē God sendeth his curses amonge thē, as hungre, derth, moren banyng, pestilēce, warre, oppressyon with straunge and wonderfull diseases and newekyndes of misfortune and euell lucke,

Yf any mā axe me, seying that faith iustificth me why I worke? I answere leue cōpelleth me. For as lōge as my soule fealeth what loue god hath shewed me in Christe, I can not but loue god agayne and his will and cōmaūdmētes and of loue worke them, nor cā they seme hard vnto me. I thinke not my self better for my workyng, nor seke heuē nor an hyer place in heuē because of it. For a christē worketh to make his

ke his weake brother perfecter, and not to seke an hier place in heuē. I cōpare not my self vnto him that worketh not: No, he that worketh not to daye shall haue grace to turne and to worke tomorrow, and in the meane ceason I pytye hym and praye for him. Yf I had wrought the wil of god these thousande yeres, and another had wrought the will of the deuell as long and this daye turne and be as well willinge to suffre wyth Christ as I, he hath this daye ouertaken me and is as farre come as I, and shall haue as moche rewarde as I. And I enuye him not, but reioyce most of all as of loste tresure founde. For yf I be of god, I haue this thousand yere sofired to wyne him for to come and prayse the name of God with me: this M. yeres I haue prayed sorrowed, longed, syghed and sought for that which I haue this daye founde, and therefore reioyse with all my myght and prayse God for his grace and mercy.

A Lbe, a longe garment of white linnen.

A Arcke, a cofer or chesse as oure shrynes saue it was flatte, and the sample of oure shrynes was taken thereof.

Boothe, an housse made of bowes.

Erestlappe or brestslappe, is soche a slappe as thou seist in the brest of a cope.

Consecrate, to apoynte a thinge to holy vses.

Dedicate, purific or sanctifie.

110 T
Ephod, is a garment somewhat like an amyce,
saue the armes came thorow ad it was gird to.
Geeras, in weyght as it were an englysh halff
penye or somewhat more.

Hevecoffringe because they were hoven vp be-
fore the Lorde.

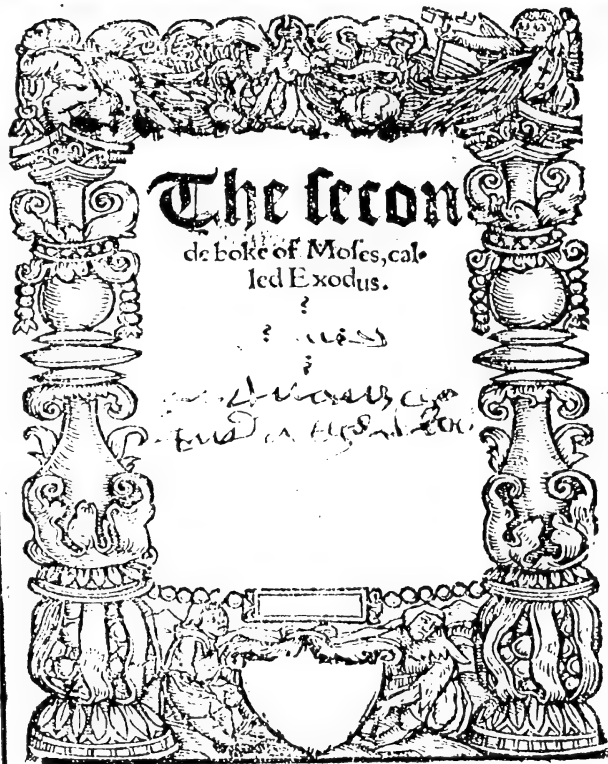
House, he made the houses: that is, he made a
kynred or a multitude of people to spryng
out of them: as we saye the house of Dauid for
the kinred of Dauid.

Peaceoffringe: offeriges of thākesgeuige of de-
uotio, ad not for cōsciēce of sinne ad trespase.

Polute, defyle ¶ Reconcyle, to make at one
and to bringe in grace or fauoure.

Sanctefie to clese ad purifie, to apointe a thin-
ge vnto holie vses and to seporate frō vnclene
ad vnholye vses. ¶ Sanctuarie, a place halowed
and dedicate vnto god. ¶ Tabernacle, an hou-
se made tentwise, or as a pauilion.

Tunicle, moch like the vppermost garmēt of
the deake. ¶ Wauecoffringe, because they were
waue in the preastes hādes to diuers quarters.
Worshuppe: by worshuppinge whether it be
in the old testamēt or the newe, vnderstōd the
bowenge of a mans self vppon the grounde:
As wec oftymes as we knele in oure prayers
bowe oure selues ad lye on oure armes ad han-
dies with oure face to the grounde.



¶ The seconde boke of Moses
called Exodus.

¶ The first Chapter.



These are the names of
the children of Israel,
which came to Egip-
te with Iacob / eue-
ry man with his houshol-
de: Rubē, Simeon, Le-
ui, Iuda, Isachar, Zabu-
lon, Benjamin, Dan,
Neptali, Gad and Aser. All the soules that ca-
me out of the loynes of Iacob, were. lxx. and
Ioseph was in Egip-
te all redie. when Ioseph
was dead and all his brethern and all that ge-
neration: the children of Israel grewe, encrea-
sed. multiplied and waxed enceedinge mygh-
tie: so that the lande was full of them.

Then there rose vp a new kynge in Egip-
te which knewe not Ioseph. And he sayde vn-
to his folke: beholde the people of the childre
of Israel are moo and mightier than we. Come
on, let vs playe wisely with them: lest they mul-
tiplic, and then (yf there chaunce any warre)
they ioyne them selues vnto oure enemies and
fghte agcynst vs, and so gete them out of the
lande.

A. ij. And

I. Chaptre.

And he sette taskemasters ouer them, to kepe them vnder with burthens. And they bylde vnto Pharao treasurecities : Phiton and Ramesses. But the more they vexed the, the moare they multiplied and grewe: so that they abhorred the childre of Israel. And the Egypciāns helde the children of Israel in bondage without mercie, and made their lyues bitter vnto them with cruell labour in claye and bricke, and all maner worke in the felde, and in all maner of service, which they caused the to worke cruelly.

And the kynge of Egypte sayde vnto the mydwives of the Ebrues women, of which the ones name was Ziphra and the other, Puah: whē ye mydwive the women of the Ebrues and se in the byrth tyme that it is a boye, kyll it. But yf it be a mayde, let it lyue. Notwithstonding the mydwives feared God, and dyd not as the kynge of Egypte commaūded them: but saued the menchildern.

The kynge of Egypte called for the midwives and sayde vnto the: why haue ye delt on this maner and haue saued the menchildern? And the mydwives answered Pharao, that the Ebrues women were not as the women of Egypte: but were sturdie women, and were deuoted yf the midwytycs came at them. And God therfore delt well with the midwytycs.

And

Chaptre. II.

Fo. III

And the people multiplied and waxed very mightie. And because the mydwives feared God, he made them houses.

Than Pharao charged all his people sayng All the menchildern that are borne, cast in to the ryuer and save the maydchildern a lyue.

¶ The seconde Chapter.

ANd there wēt a mā of the house of Leui and toke a daughter of Leui. And the wiife cōceaued and bare a sonne. And whē she sawe that it was a propre childe, she hyd him thre monethes longe. And whē she coude no longer hyde him, she toke a basket of bulrushes and daubed it with slyme and pytche, and layde the childe therein, and put it in the flagges by the riuers brynke. And his sister stode a ferre of, to wete what wold come of it.

And the daughter of Pharao came doune to the riuer to washe her selfe, and hir maydens walked a longe by the riuers syde. And when she sawe the basket amonge the flagges, she sent one of hir maydes and caused it to be fet. And whē she had opened it she sawe the childe. and behold, the babe wepte. And she had cōpassiō on it and sayde: it is one of the Ebrues childern.

Then sayde his sister vnto Pharaos daughter: shall I goo and call vnto the a nurse of the Ebrues women, to nurse the the childe?

And

And the mayde ranne and called the childes mother. The Pharaos doughter saide vnto her Take this childe awaye ad nurse it for me, ad I will rewarde the for thi labour. And the woman toke the childe and nursed it vp.

And whē the childe was growne, she brought it vnto Pharaos doughter, and it was made hir sonne, and she called it Moses, because (sayd she) I toke him out of the water.

And it happened in these dayes when Moses was waxte great, that he went out vnto his brethern ad loked on their burthens, and spied an Egyptian smytynge one of his brethern an Ebrue. And he loked round aboute: and when he sawe that there was no man by, he slewe the Egyptian and hyd hi in the sonde. And he went out a nother daye: and beholde, two Ebrues stroue to gether. And he sayde vnto him that dyd the wronge: wherfore smytest thou thine neyghboure? And he answered: who hath made the a ruler or a iudge ouer vs? intendest thou to kill me, as thou killedst the Egyptian? Then Moses feared and sayde: of a suertie the thinge is knowne. And Pharao herde of it and went aboute to slewe Moses: but he fled from Pharao ad dwelt in the lāde of Madian, and he satt doune by a welles syde.

The preast of Madian had a d. vij. doughters
which

which came ad drew water and fylled the troughes, for to water their fathers shepe. And the shepardes came and drove them awaye: But Moses stode vp and helped them and waterd their shepe. And when they came to Raguel their father, he sayde: how happeneth it that ye are come so soone to daye? And they answered: there was an Egypcia that deliuered vs from the shepardes, and also drew vs water & waterd the shepe. And he sayde vnto his doughters: where is he? why haue ye lefte the man? Goo call him that he maye eate bread.

And Moses was content to dwell with the man. And he gaue Moses Zipora his doughter which bare a sonne, ad he called him Gerson: for he sayde. I haue bene a straunger in a straunge lande. And she bare yet another sonne, whom he called Eliezer sayng: the God of my father is myne helper, and hath rid me out of the handes of Pharao.

And it chaunced in processe of tyme, that the kinge of Egipte dyed, and the children of Israel syghed by the reason of labour and cryed. And their complaynt came vp vnto God from the labour. And God remembered his promise with Abraham, Isaac ad Jacob. And God loked apon the children of Israel and knewe them.

¶ The thyrd Chapter.

Moses kepte the shepe of Iethro his father in law preast of Madian, and he droue the flocke to the backeside of the desert, and came to the mountayne of God, Horeb. And the angell of the Lorde appeared vnto him in a flame of fyre out of a bush. And he perceived that the bush burned with fyre and consumed not. Than Moses sayde: I will goo hēce and see this grete sighte, howe it cometh that the bush burneth not. And whē the Lorde sawe that he came for to see, he called vnto him out of the bush and sayde: Moses Moses. And he answered: here am I. And he sayde: come not hither, but put thy shooes off thi fete: for the place whercon thou stondest is holy grounde. And he sayde: I am the God of thy father, the God of Abraham, the God of Isaac and the God of Iacob. And Moses hyd his face, for he was afrayde to loke vpon God.

Than the Lorde sayde: I haue surely sene the trouble of my people which are in Egipte and haue herde their crye which they haue of their taskmasters. For I knowe their sorowe and am come downe to deliuer them out of the handes of the Egyptians, and to brynge them out of that londe vnto a good londe and a large and

III. Chaptre.

ge, and vnto a londe that floweth with mylke and hony: euen vnto the place of the Canaanites, Hethites, Amorites, Pherezites, Heuities, and of the Iebusites.

Now therfore beholde, the complaynt of the children of Israel is come vnto me and I haue also sene the oppression, wherewith the Egyptians oppresse them. But come, I will sende the vnto Pharao, that thou mayst brynge my people the childern of Israel out of Egipte.

And Moses sayde vnto God: what am I to goo to Pharao and to brynge the children of Israel out of Egipte? And he sayde: I wilbe with the. And this shalbe a token vnto the that I haue sent the: after that thou hast broughte the people out of Egipte, ye shall serue God vpon this mountayne.

Than sayde Moses vnto God: when I come vnto the childern of Israel and saye vnto them, the God of youre fathers hath sent me vnto you, and they saye vnto me, what ys his name, what answer shall I geue them? Then sayde God vnto Moses: I wilbe what I wilbe: and he sayde, this shalt thou saye vnto the childern of Israel: I wilbe dyd send me to you.

And God spake further vnto Moses: thus shalt thou saye vnto the childern of Israel: the Lor

Of this word, I wilbe, cometh the name of God Iehovah vbi est vbi interprete, Lorde, and is as much to saye as I that am.

the Lorde God of youre fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me vnto you: this is my name for euer, and this is my memoriall thorow out all generacyons. Goo therfore and gather the elders of Israel to gether and saye vnto them: the Lorde God of youre fathers, the God of Abraham, the God of Isaac, and the God of Jacob, appeared vnto me and sayde: I haue bene and sene both you and that whiche is done to you in Egypte. And I haue sayde it, that I will bringe you out of the tribulaciō of Egypte vnto the londe of the Canaanites, Hethites, Amorites, Pherezites, Heuites and Iebusites: euen a londe that floweth wyth mylke ād hony.

Yf it come to passe that they heare thy voyce, then goo, both thou ād the elders of Israel vnto the kinge of Egypte and saye vnto him: The Lord God of the Ebrues hath mett with vs: Let vs goo therfore. iij. dayes iourney in to the wildernesse, that we maye sacrifice vnto the Lorde oure God. Notwithstondinge I am sure that the kinge of Egypte will not lett you goo, excepte it be with a mightie hande: ye ād I will therfore stretch out myne honde, and smyte Egypte with all my wōders which I will dotherin. And after that he will let you goo.

And I will gett this people fauoure in the
sighte

sighte of the Egyptians: so that when ye goo, ye shall not goo emptie: but euery wife shall borrow of hir neyghbouresse and of her that sojourneth in hir house, iewels of syluer ād of gold and rayment. And ye shall put them on youre sonnes and daughters, and shall robbe the Egyptians.

¶ The. iiij. Chaptre.

Moses answered and sayde: Se, they will not beleue me nor herkē vnto my voyce: but wil saye, the Lorde hath not appeared vnto the. Then the Lorde saide vnto him: what is that in thine hande? and he sayde, a rodd. And he sayde, cast it on the grounde, and it turned vnto a serpent. And Moses rā awaye from it. And the Lorde sayde vnto Moses: put forth thine hande ād take it by the tayle. And he put forth his hande and caught it, and it became a rodd agayne in his hand, that they may beleue that the Lorde God of their fathers, the God of Abraham, the God of Isaac ād the God of Jacob hath appeared vnto the.

And the Lorde sayde further more vnto him: thrust thine hande in to thy bosome. And he thrust his hande in to his bosome and toke it out. And beholde, his hand was leporous euen as snowe. And he saide: put thine hande in
to thy

III. Chaptre.

to thy bosome agayne. And he put his hande in to his bosome agayne, and plucked it out of his bosome, and beholde, it was turned agayne as his other flesh. Yf they will not beleue the nether heare the voyce of the first token: yet will they beleue the voyce of the seconde token. But and yf they will not beleue the two signes nether herken vnto thy voyce, then take of the water of the riuer and poure it vpon the drye lond. And the water which thou takest out of the riuer shall turne to bloude vpon the drie londe.

And Moses sayde vnto the Lorde: oh my Lorde. I am not eloquent, no not in tymes past and namely sence thou hast spoken vnto thy scruaunte: but I am slowe mouthed and slowe tongued. And the Lorde sayde vnto hi: who hath made mā's mouth, or who hath made the domme or the deaffe, the seynge or the blynde? haue not I the Lorde? Go therefore and I wilbe with thy mouth and teach the what thou shalt saye.

And he sayde: oh my Lorde, send I pray the whome thou wilt. And the Lorde was angrie with Moses and sayde: I knowe Aarō thy brother the leuite that he can speake. And morouer behold, he cometh out agaynst the, and whē he seyth the, he wilbe glad i his hert. And thou shalt

III. Chaptre. Po. VII

shalt speake vnto hi and put the wordes in his mouth, and I wilbe with thy mouth and with his mouth, and will teach you what ye shal do. And he shalbe thy spokersman vnto the people: he shal be thy mouth and thou shalt be his God. and take this rodd in thy hande, wherewith thou shalt do myracles.

And Moses went and returned to Iethro his father in lawe agayne and seyde vnto hi: let me goo (I praye the) and turne agayne vnto my brethren which are in Egipte, that I may se whether they be yet alyue. And Iethro sayde to Moses: goo in peace. And the Lorde sayde vnto Moses in Madiā: retorne agayne in to Egipte for they are dead which wēt aboute to kyll the. And Moses toke his wife and his sonnes and put them on an asse, and went agayne to Egipte, and toke the rodd of God in his hande.

And the Lorde sayde vnto Moses: when thou art come in to Egipte agayne, se that thou doo all the wondres before Pharaō which I haue put in thy hande: but I will harden his herte, so that he shall not let the people goo.

And tell Pharaō, thus sayth the Lorde: Israel is mine eldest sonne, and therefore sayth vnto the: let my sonne goo, that he may serue me. Yf thou wilt not let hi goo: beholde, I will slee thee.

ne eldest sonne.

And it chaunced by the waye in the ynnre, that the Lorde mett him and wolde haue kylled him. Than Zepora toke a siene ad circumcised hyr sonne and fell at hys fette, and sayde: a bloudy husband art thou vnto me. And he lett him goo. She sayde a bloudy husbonde, because of the circumcision.

Then sayde the Lorde vnto Aaron: go mete Moses in the wilderness. And he went and mett him in the mounte of God and kissed him. And Moses told Aaron all the wordes of the Lorde which he had sent by him, ad all the tokens which he had charged him with all. So went Moses and Aaron and gathered all the elders of the children of Israel. And Aaron told all the wordes which the Lorde had spokẽ vnto Moses, and dyd the myracles in the syght of the people, and the people beleued. And when they herde that the Lord had visited the children of Israel and had looked vpon their tribulation, they bowed them selues and worshipped

¶ The.v.Chaptre.

Then Moses ad Aaron wet and told Pharaoh, thus sayth the Lorde God of Israel. Let my people goo, that they may kepe holie daye

daye vnto me in the wilderness. And Pharaoh answered: what felowe is the Lord, that I shulde heare his voyce for to let Israel goo? I knowe not the Lorde, nether will I let Israel goo.

And they sayde: the God of the Ebrues hath mett with vs: let vs goo (we praye the) iij. dayes iourney in to the deserte, that we maye sacrifice vnto the Lorde oure God: lest he smyte vs ether with pestilence or with swerde. Then sayde the kinge of Egypte vnto them: wherfore do ye, Moses and Aaron, let the people fro their worke, gett you vnto youre labour. And Pharaoh sayde further more: beholde, there is moche people in the londe, and ye make them playe and let their worke stonde.

And Pharaoh commaunded the same daye vnto the taskem asters ouer the people and vnto the officers saynge: se that ye geue the people no moare strawe to make brycke with all as ye dyd in tyme passed: let them goo and gather them strawe them selues, and the nombre of bricke which they were wont to make in tyme passed, laye vnto their charges also, and misse nothinge therof. For they be ydill ad therfore crye saynge: let vs goo and do sacrifice vnto oure God. I hey must haue more worke layed vpon them, that they maye labour therein, and than will they not turne them selues to false wordes

se wordes.

Then went the taskemasters of the people and the officers out and tolde the people saynge: thus sayeth Pharaos: I will geue you no more strawe, but goo youre selues and gather you strawe where ye can fynde it, yet shall none of youre labour be minyshed. Then the people scattered abrode thorow out all the lande of Egypte for to gather them stubyll to be in stead of strawe.

And the taskemasters hastied the forward sayng: fulfill youre werke daye by daye, euē as when strawe was geuen you. And the officers of the childern of Israel which Pharaos taskemasters had sett ouer them, were beaten. And it was sayde vnto them: wherfore haue ye not fulfilled youre taske in makinge brycke, both yester daye and to daye, as well as in tymes past.

Then went the officers of the childern of Israel and complayned vnto Pharaos saynge: wherfore dealest thou thus with thy seruauntes? there is no strawe geuen vnto thy seruauntes, and yet they saye vnto vs: make brycke. And loo, thy seruauntes are beaten, and thy people is foule intreated. And he answered: ydill are ye ydill and therefore ye saye: let vs goo and do sacrifice vnto the Lorde. Goo therefore and worke, for there

there shall no strawe be geuen you, and yet see that ye delyuer the hole tale of brycke.

When the officers of the childern of Israel sawe them silf in throde case (in that he sayde ye shall minysh nothinge of youre dalye makinge of brycke) than they mett Moses and Aarō standinge in there waye as they came out fro Pharaos, and sayde vnto them: The Lorde loke vnto you and iudge, for ye haue made the fauoure of vs stincke in the sighte of Pharaos and of his seruauntes, and haue put a swerde into their handes to see vs.

Moses returned vnto the Lorde and sayde: Lorde wherfore dealest thou cruelly with this people: and wherfore hast thou sent me? For sence I came to Pharaos to speke in thy name, he hath fared foull with this folke, and yet thou hast not delyuered thy people at all. Then the Lorde sayde vnto Moses: Now shalt thou see what I will doo vnto Pharaos, for with a myghtie hande shall he let them goo, and with a myghtie hande shall he dryue them out of his lande.

¶ The. vii. Chapter

And God spake vnto Moses sayng vnto him: I am the Lorde, and I appeared vnto Abraham, Isaac and Iacob an allmightie God: but in my name Iehouah was I not knowne.

B i we vn

wne vnto them. Moreouer I made an appoyntment with them to geue them the londe of Canaan: the londe of their pilgrimage wherin they were straungers. And I haue also herde the gronyng of the childern of Israel, because the Egyptians kepe them in bondage, and haue remembered my promysse

A pmyse or
areitament

wherefore saye vnto the childern of Israel: I am the Lorde, and will brynge you out from vnder the burdens of the Egyptians, and will rydd you out of their bondage, and will deliuer you wyth a stretched out arme and wyth great iudgementes. And I wil take you for my people and wil be to you a God. And ye shall knowe that I am the Lorde youre God which bringe you out from vnder the burthens of the Egyptians. And I will brynge you vnto the londe ouer the which I dyd lyfte vpp my hande to geue it vnto Abraham, Isaac and Iacob, and will geue it vnto you for a possession: cuē I the Lorde, And Moses tolde the children of Israel euen so: But they harkened not vnto Moses for anguyshe of sprete and for cruell bondage.

Temptacyon
with faith.

And the Lorde spake vnto Moses saynge Goo and bydd Pharaο kyng of Egypte, that he let the childern of Israel goe out of his londe. And Moses spake before the Lorde saynge:

ynge: beholde, the childern of Israell herken not vnto me, how than shall Pharaο heare me: seyng that I haue vncircumcised lippes. And the Lorde spake vnto Moses and Aaron and gaue them a charge vnto the childern of Israel and vnto Pharaο kyng of Egypte: to brynge the childern of Israel out of the londe of Egypte.

These be the heedes of their fathers houses. The children of Ruben the eldest sonne of Israel are these: Hanoh, Pallu, Hezron, Charmi, these be the householders of Ruben. The childern of Symeon are these: Gemuel, Lamin, Ohad, Iachin, Zohar, and Saul the sonne of a Cananytish wife: these are the kynreddes of Symeon

These are the names of the childern of Leui in their generations: Gerson, Kahath and Merari. And Leui lyued an hundred and. xxxvij. yere. The sonnes of Gerson: Libni and Semei in their kinreddes. The childern of Kahath: Amram, Isear, Hebron and Vfiel. And Kahath lyued an hundred and. xxxiiij. yere. The children of Merari are these: Mahely and Musi: these are the kynreddes of Leui in their generations.

And Amram toke Iochebed his nece to wyfe which bare him Aaron and Moses. And Amram lyued an hundred and. xxxvij. yere.

B ij The

The children of Iezear : Korah, Nepheg and Sichri. The children of Vfiel : Misael, Elzaphan and Sithri.

And Aaron toke Elizaba daughter of Aminadab ad sister of Nahason, to wife: which bare him Nadab, Abehu, Eleazar and Ithamar. The children of Korah: Assir, Elkana ad Abiassaph: these are the kynredde of the Korahites. And Eleazar Aarons sonne toke him one of the daughters of Putuel to wife: which bare him Pinchas : these be the principall fathers of the Leuites in their kynredde.

These are that Aaron and Moses to whom the Lorde sayde: carie the children of Israel out of the lond of Egipte, with their armyes. These are that Moses and Aaron whiche spake to Pharao kynge of Egipte, that they myghte bryge the children of Israel out of Egipte. And in the day whē the Lorde spake vnto Moses in the londe of Egipte, he spake vnto him saynge, I am the Lorde, se that thou speake vnto Pharao the kinge of Egipte all that I saye vnto the. And Moses answered before the Lorde: I am of vncircumcised lippes, howe shall Pharao than geue me audience?

¶ The .vij. Chaptre.

ANd the Lorde saide vnto Moses: beholde, I haue made the Pharaos God, and Aaron

Aaron thy brother shal be thy prophete. Thou shalt speake all that I commaunde the and Aaron thy brother shall speake vnto Pharao: the at he sende the children of Israel out of his londe. But I will harden Pharaos hert, that I may multiplie my myracles and my wondres in the land of Egipte. And yet Pharao shall not herken vnto you, that I maye sett myne honde vpon Egipte and brynge out myne armyes, euē my people the children of Israel out of the lāde of Egipte, with great iudgementes. And the Egiptians shall knowe that I am the Lorde when I haue stretched forth my hande vpo Egipte, and haue brought out the children of Israel from amonge the.

Moses and Aaron dyd as the Lorde commaunded them. And Moses was lxxx. yere olde and Aaron. lxxxiiij. when they spake vnto Pharao. And the Lorde spake vnto Moses and Aaron saynge: when Pharao speaketh vnto you and sayth : shewe a wondre, than shalt thou saye vnto Aaron, take the rodd and cast it before Pharao, and it shall turne to a serpent.

Than went Moses and Aaron vnto Pharao, and dyd euen as the Lorde had commaunded. And Aaron cast forth his rodd before Pharao and before his seruauntes, and it turned to a serpente. Than Pharao called for the wyse

VII. Chapter

Euē sode on
re charmas
noue decea
uz all princes
vwith their
sophistrie, ad
turne the cle
ne from repē
saūce to vvar
de the lawe
of god: ad fro
the sayth that
is in Christ.

wyse men and enchaunters of Egipte dyd yn
lyke maner with there forcery. And they cast
doun euery mā his rodd, ad they turned to ser
pētes: but Aarons rodd ate vp their roddes: ad
yet for all that Pharaos herte was hardened, so
that he herkened not vnto thē, euen as the Lor
de had sayde.

Than sayde the Lorde vnto Moses. Phara
os herte is hardened, and he refuseth to let the
people goo. Get the vnto Pharao in the morn
nyng, for he will come vnto the water, and sō
de thou apon the ryuers brynke agensl he
come, and the rodd whiche turned to a serpente
take in thine hande. And saye vnto him: the
Lorde God of the Hebrues hath sente me en
to the sayng: let my people goo, that they ma
ye serue me in the wildernes: but hither to thou
woldest not heare. wherfore thus sayth the
Lorde: herchy thou shalt knowe that I am the
Lord. Behold, I will smyte with the staffe that
is in myne hand apon the waters that are in the
ryuer, and they shall turne to bloude. And the
fishe that is in the riuer shall dye, and the riuer
shall stinke: so that it shall greue the Egiptiis
to drinke of the water of the ryuer.

And the Lorde spake vnto Moses, saye vn
to Aaron: take thy staffe and stretch out thy
ne hande ouer the waters of Egipte, ouer the
ir streames

Chapter. VII.

18.211

ir streames, ryuers, pondes and all pooles. off
water, that they maye be bloude, and that the
re may be bloude in all the lande of Egipte:
both in vessells of wodd and also of stone.
And Moses and Aaron dyd euen as the Lor
de commaunded. And he lifte vp the staffe
and smote the waters that were in the riuer, in
the syghte of Pharao and in the syghte of his
seruautes, and all the water that was in the ry
uer, turned in to bloude. And the fish that was
in the riuer dyed, and the ryuer stanke: so that
the Egiptians coude not drinke of the water
of the ryuer. And there was bloude thorowe
out all the lande of Egipte.

And the Enchaunters of Egipte dyd lyke
wyse with their enchauntmentes, so that Pha
raos herte was hardened and dyd not regar
de them as the Lorde had sayde. And Pharao
turned him selfe and went in to his housse,
and set not his herte there vnto. And the E
giptians dygged round aboute the ryuer for
water to drynke, for they coude not drynke
of the water of the ryuer. And it continued
awake after that the Lorde had smote the ry
uer.

¶ The .viij. Chapter.

THe Lorde spake vnto Moses: Goo vnto Pharao and tell him, thus sayeth the Lorde: let my people goo, that they maye serue me. Yf thou wilt not let them goo: beholde I will smyte all thy londe with frogges. And the ryuer shall scrole with frogges, and they shall come vp and goo in to thine housse and in to thy chaumbre where thou slepest and vppō thy bedd, and in to the houffes of thy seruautes, and vppon thy people, and in to thyne ovens, and vppon thy ritels which thou hast in store. And the frogges shall come vpon the and on thy people and apon all thy seruautes.

And the Lorde spake vnto Moses, saye vn to Aaron: stretch forth thine hande with thy rodd ouer the stremes, riuers, and pondes. And bringe vp frogges apon the londe of Egipte. And Aaron stretched his hande ouer the water of Egipte, and the frogges came vp and couered the londe of Egipte. And the forcerers dyd likewise with their sorcery, and the frogges came vp apon the lande of Egipte.

Then Pharao called for Moses and Aarō and sayde, praye ye vnto the Lorde that he may take awaye the frogges from me and from my people, and I will let the people goo, that they maye sacrifice vnto the Lorde. And Moses sayde vnto Pharao: Appoynte thou the tyme
vnto

vnto me, when I shall praye for the and thy seruautes and thy people, to dryue awaye the frogges from the and thy housse, so that they shall remayne but in in the riuer only. And he sayde to morow. And he sayde: euen as thou hast sayde, that thou mayst knowe that there is none like vnto the Lorde oure God. And the frogges shall departe from the and from thyne houffes and from thy seruautes and from thy people, and shall remayne in the riuer only.

And Moses and Aaron went out frō Pharao, and Moses cryed vnto the Lorde apō the apoyntment of frogges which he had made vnto Pharao. And the Lorde dyd accordinge to the saynge of Moses. And the frogges dyed out of the houffes, courtes and feldes. And they gathred them to gether vppon heapes: so that the lande stanke of them.

But when Pharao sawe that he had rest geuen him, he hardened his herte and herkened not vnto them, as the Lorde had sayde. And the Lorde sayde vnto Moses: Saye vnto Aarō stretch out thy rodd and smyte the dust of the lande that it maye turne to lyse in all the londe of Egipte. And they dyd so. And Aaron stretched out his hande with his rodd and smote the dust of the erth. And it turned to lyse both in man and beest, so that all the dust of the lande
turned

turned to lyse,thorowe out all the lande of Egipte.

And the enchaunters assayde lykewyse with their enchaunteries to brynge forth lyse, but they coude not. And the lyse were both apon man and beest. Then sayde the enchaunters vnto Pharao: it is the finge of God. Neuerthelater Pharaos herte was hardened and he regarded them not,as the Lorde had sayde.

And the Lorde sayde vnto Moses:ryse vp early in the mornynge and stonde before Pharao,for he will come vnto the water: and saye vnto him,thus sayth the Lorde: let my people goo,that they maye serue me. Yf thou wilt not let my people goo: beholde, I will sende all manner flies both apon the and thy seruautes ad thy people and into thy houffes. And the houffes of the Egyptians shalbe full of flies, and the grounde where on they are. But I will separate the same daye the londe of Gosan where my people are,so that there shall no flies be there: that thou mayst knowe that I am the Lorde vpon the erth. And I will put a deuision betwene my people and thine. And euen tomorow shall this myracle be done.

And the Lorde dyd euen so: and there came noysom flies in to the houffe of Pharao, and

and in to his seruautes houffes and in to all the lode of Egipte: so that the londe was marred with flies. Then Pharao sent for Moses and Aaron and sayde: Goo and do sacrifice vnto youre God in the land. And Moses answered: it is not mete so to do. for we must offer vnto the Lorde oure God, that whiche is an abhominatyon vnto the Egyptians: beholde, shall we sacrifice that which is an abhominacion vnto the Egyptians before their eyes, and shall they not stone vs? we will therefore goo. iij. dayes journey in to the deserte and sacrifice vnto the Lord oure God as he hath commaunded vs.

And Pharao sayde: I will late you goo, that ye maye sacrifice vnto the Lorde youre God in the wildernes: only goo not ferre awaye, ad se that ye praye for me. And Moses sayde: beholde, I will goo out from the and praye vnto the Lorde, and the flies shall departe fro Pharao and from his seruautes and from his people tomorow. But let Pharao from hence forth desceaue no moare, that he wolde not lett the people goo to sacrifice vnto the Lorde.

And Moses went out from Pharao and prayed vnto the Lorde. And the Lorde dyd as Moses had saide: ad toke awaye the flies fro Pharao and from his seruautes ad from his people,

people, so that there remayned not one. But for all that, Pharao hardened his herte euen then also and wolde not let the people goo,

¶ The. ix. Chaptre.

ANd the Lorde sayde vnto Moses, goo vnto Pharao and tell him, thus sayeth the Lorde God of the Ebrues: sende out my people that they maye serue me. Yf thou wilt not let them goo but wilt holde them styll: behold, the hande of the Lorde shalbe apō thy catell which thou hast in the feld apō horses asses, camels, oxen, and shepe, with a mightye great morrayne. But the Lorde shall make a deuysion betwene the beestes of the Israhelites, and the beestes of the Egypciāns: so that there shal nothing dye of all that pertyneth to the children of Israel. And the Lorde appoynted a tyme saynge: to morow the Lorde shall do this thinge in the londe.

And the Lorde dyd the thinge on the morow, and all the catell of Egypte dyed: but of the catell of the childern of Israel dyed not one. And Pharao sent to wete: but ther was not one of the catell of the Israhelites dead. Notwithstandinge the hert of Pharao hardened, and he wolde not let the people goo.

And the Lorde sayde vnto Moses and Aaron: take youre handes full of ashes out of the

fornace

fornace, and let Moses sprynkel it vp in to the ayre in the syghte of Pharao, and it shall turne to dust in all the londe of Egypte, and shal make swellynge soores with blaynes both on mā and beest in all the londe of Egypte. And they toke ashes out of the fornace, and stode before Pharao, and Moses sprynkeld it vp in to the ayre: And there brake out soores with blaynes both in mā and beest: so that the forcerers coude not stonde before Moses, by the reason of botches on the enchaunters and apō all the Egypciāns, But the Lorde hardened the herte of Pharao, that he herkened not vnto them, as the Lorde had sayde vnto Moses.

And the Lorde sayde vnto Moses: ryse vp early in the mornyng and stonde before Pharao and tell him, thus sayth the Lorde God of the Ebrues: Let my people goo, that they may serue me, or els I will at this tyme sende all my plagues apō thine herte and apō thy seruauntes and on thy people, that thou mayst knowe that there is none lyke me in all the erth. For now I will stretch out my hande and will smyte the and thy people with pestilence: so that thou shalt perishe from the erth. Yet in very dede for this cause haue I sterred the vpp, for to shewe my power in the, and to declare my name thorow out all the worlde.

Yfit

IX. Chapter.

Yf it be so that thou stoppest my people, that thou wilt not let them goo: beholde, tomorrow this tyme I will send doune a mightie gre at hayle: eue soch one as was not in Egipte sence it was grounded vnto this tyme. Sende therfore and fet home thy beestes and al that thou hast in the felde. For apon all the men and beestes which are founde in the felde and not brought home, shall the hayle fall, and they shall dye. And as many as feared the worde of the Lorde among the seruauntes of Pharaο made thei seruauntes and their beestes flee to house: and they that regarded not the worde of the Lorde, left their seruauntes and their beestes in the felde.

And the Lorde sayde vnto Moses: stretche forth thine hande vnto heauen, that there may be hayle in all the lande of Egipte: apō mā and beest, and apō all the herbes of the felde in the feld of Egipte. And Moses stretched out his rodd vnto heauen, and the Lorde thondered and hayled so that the fyre ran a longe vpon the grounde. And the Lorde so hayled in the lōde of Egipte, that there was hayle and fyre mingled with the hayle, so greuous, that there was none soch in all the lōde of Egipte, sence people inhabited it.

And the hayle smote in the lōde of Egipte
te all

IX. Chaptre Fo. XVI

te all that was in the felde: both man and beest. And the hayle smote all the herbes of the feld and broke all the trees of the felde: only in the lande of Gosan where the childern of Israell were, was there no hayle. And Pharaο sent and called for Moses and Aaron, and sayde vnto the: I haue now synned, the Lorde is rightwes and I and my people are wicked. Praye ye vnto the Lorde, that the thonder of God and hayle may cease, and I will let you goo, and ye shall tarie no longer.

And Moses sayde vnto him: as soone as I am out of the citie, I will sprede abroad my handes vnto the Lorde, and the thunder shall cease, nether shall there be any moare hayle: that thou mayst knowe, howe that the erth ys the Lordes, But I knowe that thou and thy seruauntes yet feare not the Lord God. The flaxe and the barley were smyttē, for the barley was shott vp and the flaxe was bouled: but the wheate and the rye were not smeten, for they were late sowne.

And Moses went out of the citie fro Pharaο and sprede abroad his handes vnto the Lorde, and the thunder and hayle ceased, nether rayned it any moare vpon the erth. whē Pharaο sawe that the rayne and the hayle and thunder were ceased, he synned agayn and hardened his herte

X. Chaptre.

his herte: both he and his seruautes So was the herte of Pharao hardened, that he wolde not let the childern of Israel goo, as the Lord had sayde by Moses.

¶ The. x. Chapter.

THe Lorde sayde vnto Moses: goo vnto Pharao, neuerthelesse I haue hardened his harte and the hertes of his seruautes, that I mighte shewe these my sygnes amongest the and that thou tell in the audience of thy sonne and of thy sonnes sonne, the pagiantes which I haue played in Egipte ad the miracles which I haue done amonge them: that ye may knowe how that I am the Lorde.

Than Moses ad Aaron went in vnto Pharao and sayde vnto him: thus sayth the Lorde God of the Hebrues: how longe shall it be, or thou wilt submyt thy selfe vnto me? Let my people goo that they maye serue me. Yf thou wilt not let my people goo: beholde, tomoꝛow will I brynge greslhoppers in to thy lande, and they shall couer the face of the erth that it can not be sene, ad they shall cate the residue which remaineth vnto you and escaped the hayle and they shall cate all youre grene trees vpon the felde, and they shall fill thy housses and all thy seruautes housses, and the housses of all the Egiptians after such a maner: as nether thy

fathers

X. Chapter.

fathers nor thy fathers fathers haue sene, sence the tyme they were apon the erthe vnto this daye. And he turned him silfe aboute, ad went out from Pharao.

And Pharaos seruautes sayde vnto hym: Howe longe shall this felowe thus plague vs? Let the men goo that they maye serue the Lorde their God, or els wilt thou see Egipte first destroyed? And than Moses and Aaron were broughte agayn vnto Pharao, and he sayde vnto them: Goo and serue the Lorde youre God but who are they that shall goo? And Moses answered: we must goo with yonge and olde: ye and with oure sonnes and with oure daughters, ad with oure shepe and oxen must we goo For we must holde a feast vnto the Lorde.

And he sayde vnto them: shall it be soo? The Lorde be with you, shulde I lett you goo, and youre childern also? Take heede, for ye haue some myschefe in honde. Nay not so: but goo ye that are men and serue the Lorde, for that was youre desyre. And they thrust the out of Pharaos presence.

And the Lorde sayde vnto Moses: Stretch out thine hande ouer the lande of Egipte for greslhoppers, that they come apon the lande of Egipte and cate all the herbes of the londe, ad all that the hayle left vntouched. And Moses

C i stretched

stretched forth his rodd ouer the londe off Egyp^te, and the Lorde brought an east wynde vp p^o the lande, all that daye and all nyghte. And in the mornynge the east wynde broughte the g^reshoppers, and the g^reshoppers wēt vp ouer all the lande of Egyp^te and lighted in all quarters off Egyp^te verie greuously: so that before them were there no soch g^reshoppers, nether after them shal be. And they couered all the face of the erth, so that the londe was darke therewith. And they ate all the herbes of the lande and all the frutes of the trees which the hayle had lefte: so that there was no grene thinge left in the trees and herbes of the felde thorow all the lande of Egyp^te.

Then Pharaο called for Moses and Aarō in haste and sayde: I haue synned agaynst the Lorde youre God and agaynst you. Forgeue me yet my synne only this once, and pray vnto the Lorde youre God that he maye take away frō me this deth only. And he wēt out frō Pharaο and prayd vnto the Lorde, and the Lorde turned the wynde in to a myghtie stronge west wynde, and it toke awaye the g^reshoppers and cast thē in to the reed se: so that there was not one g^reshopper left in all the costes of Egyp^te. But the Lorde hardened Pharaοs herte, so that he wold not let the childern off Israel go.

And

And the Lorde sayde vnto Moses: Stretch out thy hond vnto heauē and let there be darcknesse vppon the londe of Egyp^te: cuē that they maye feale the darcknesse. And Moses stretched forth his hande vnto heauē, and there was a darke myst vppō all the lande off Egyp^te. iij. dayes longe so that no mā sawe another nether rose vp frō the place where he was by the space of. iij. dayes, but all the childrē of Israel had lighte where they dwelled.

Then Pharaο called for Moses and sayde: goo and serue the Lorde, only let youre shepe. and youre oxen abyde; but let youre childern go with you. And Moses answered: thou must geue vs also offiinges and burnt offringes for to sacrifice vnto the Lorde oure God, oure cattell therfore shall goo with vs, and there shall not one hooffe be left behinde, for therof must we take to serue the Lorde oure God. Moreouer we cā not knowe wherewith we shall serue the Lorde, vntyll we come thither.

But the Lorde hardened Pharaοs herte, so that he wold not let thē go. And Pharaο sayde vnto him: get the frō me and take heade to thy selfe that thou see my face no moare, For whē soeuer thou comest in my sighte, thou shalt dye. And Moses saide: let it be as thou hast sayde: I will see thy face no moare.

C ij.

¶ The.xj. Chapter.

ANd the Lord sayde vnto Moses: yet wil I brynge one plage moare vppon Pharao and vppon Egipte, and after that he wyll lett you goo hence. And when he letteth you goo, he shall otterly dryue you hence. But byd the people that euery man borowe of his neghbour and euery woman of hir neghbouress iewels off syluer and iewels of golde. And the Lorde gatt the people fauoure in the syghte of the Egyptians. Moreouer Moses was very gre at in the lande of Egipte: both in the syghte of Pharao, and also in the syghte of the people.

And Moses sayde: thus sayth the Lorde. Aboute mydnyghte will I goo out amonge the Egyptians, and all the firstborne in the land of Egipte shall dye: euen from the firstborne off Pharao that sitteth on his seate, vnto the firstborne of the maydes seruaunte that is in the mylle, and all the firstborne of the catell. And there shall be a great crye therow out all the lande off Egipte: so that there was neuer none lyke nor shall be. And among all the childern of Israel shall not a dogg move his tongue, nor yet man or beest: that ye may knowe, how the Lorde putteth a difference betwene the Egyptians and Israel. And all these thy seruauntes shall come downe vnto me, and fall before me and saye

get

XII. Chaptre. Fo. XVIII.

get the out and all the people that are vnder the, and than will I departe. And he went out from Pharao in a great anger.

And the Lorde sayde vnto Moses: Pharao shall not regarde you, that many wondres may be wrought in the lande of Egipte, And Moses and Aarō dyd all these wondres before Pharao. But the Lorde hardened Pharaos herte, so that he wolde not let the childern of Israel goo out of his lande.

¶ The.xij. Chapter.

ANd the Lorde spake vnto Moses and Aaron in the lande of Egipte saynge: This moneth shall be youre chefe moneth: euen the first moneth of the yere shall it be vnto you. Speake ye vnto all the felowshipe of Israel saynge: that they take the .x. daye of this moneth to euery houlsholde, a shepe. Yf the houlsholde be to few for a shepe, then lett him and his neighbour that is nexte vnto his house, take accordinge to the nombre of soules, and counte vnto a shepe accordinge to euery mans eatinge. A shepe with out sport and a male of one yere olde shall it be, and from amonge the lambes and the gootes shall ye take it.

And ye shall kepe him in warde, vntyll the xiiij. daye of the same moneth. And euery man of the multitude of Israel shall kyll him aboute

te cut

That I here
cat as shepe is
in Egipte a
word indif
ferent to a she
pe and a gote
both.

te euē. And they shall take of the bloud ād stri
ke it on the .ij. syde postes ād on the vpper dor
post of the houses, wher they ate hī. And thei
shall ate the flesh the same nyght, rost with fy
re, ād with vnleuēded bread, ād with sower her
bes they shall ate it. Se that ye ate not therof
sodē in water, but rost with fyre: both head fete
ād purtenance together. And se that ye let no
thinge of it remayne vnto the mornynge: yf ou
ghte remayne burne it with fyre.

Off this maner shall ye ate it: with youre loi
nes girded, ād shoes on youre fete, ād youre sta
ues in youre handes. And ye shall ate it in ha

The lambe
was called
passouer
at the very na
me it selfe, be
cause it was
a remembrance
of what it signi
fied, for the si
gnes that god
ordained eteer
signified the
benefits do
ne, or promy
sed to come
vnto us, as are the
signes of oure
dome. God
the Pope.

ste, for it is the Lordes * passeouer, for I will
go aboute i the lāde of Egipte this same nygh
te, ād will smyte all the first borne in the lande
off Egipte: both of mā ād beest, ād apō al the
goddess off Egipte will I the Lorde do execu
tion. And the bloude shall be vnto you a tokē
vpon the houses where in ye are, for whē I se
the bloude, I will passe ouer you, ād the plage
shall not be vppō you to destroye you, when I
smyte the lande off Egipte.

And this daye shall be vnto you a remēbra
unce, ād ye shall kepe it holic vnto the Lorde
euē thorow out yō ure generacions after you
shall ye kepe it holic daye, that it be a custome
for euer. .vij. dayes shal ye ate vnleuēded bred,
ed, so

ed, so that euē the first daye ye shall put awa
ye leuen out off youre houffes. For whosoeuer
eateth leuēded bread from the first daye vnto
till the .vij. daye, that soule shall be plucked
out frō Israel. The first daye shall be a holic fe
ast vnto you, and the .vij. also. There shal be no
maner off worke done in thē, saue aboute that
only which euery man must ate that only may
ye do. And see that ye kepe you to vnleuēded
breed.

For vppō that same daye I will brynge you
re armyes out off the londe of Egipte, therfo
re ye shall obserue this daye and all youre chil
dren after you, that yt be a custome for euer.

The first moneth and the .xiiij. daye off the
moneth at euē, ye shall ate swete brede vnto
the .xxj. daye off the moneth at euē agayne.

Seuen dayes se that there be no leuēded bred
fōude in youre houffes. For whosoeuer eateth
leuēded bred, that soule shall be roted out frō
the multitude of Israel: whether he be a straun
ger or borne in the londe. Therefore se that ye
ate no leuēded bred, but in all youre habita
cions ate swete bred.

And Moses called for the elders off Israel
and sayde vnto them: chouse out and take to e
uery housholde a shepe, ād kyll passeouer. And
take a bunch of yslope, ād dyppe it in the bloud
that

that is in the basyn, and stryke it vppon the vpperposte and on the .ij. syde postes, and se that none of you goo out at the doore of his house vntyll the mornynge. For the Lorde will goo aboute and smyte Egipte. And when he seyth the bloude vppon the vpper doorposte and on the .ij. syde postes, he will passe ouer the doore and will not sustre the destroyer to come in to youre housse to plage you. Therfore se that thou obserue this thing, that is be an ordinaunce to the, and thy sonnes for euer.

And when ye be come in to the land which the Lorde will geue you accordinge as he hath

promysed, se that ye kepe this seruice. * And when youre children axe you what maner off seruice is this ye doo. Ye shall saye it is the sacrifice of the Lordes passeouer which passed ouer the housses of the childern of Israel in Egipte, as he smote the Egyptians and saued oure housses. Than the people bowed them selues and worshipped. And the childern of Israel went and dyd as the Lorde had commaunded Moses and Aaron.

And at mydnyght the Lorde smote all the firstborne in the lode of Egipte: from the first borne of Pharaon that satt on his seat, vnto the firstborne of the captiue that was in prison, and all firstborne of the catell. Than Pharaon

arose the

arose the same nyghte and al his seruauntes and all the Egyptians, and there was a great crieng thorowe out Egipte, for there was no housse where there was not one dead.

And he called vnto Moses and Aaron by nyghte saynge: Rise vp and gett you out from amonge my people: both ye and also the children of Israel, and goo and serue the Lorde as ye haue sayde. And take youre shepe and your oxen with you as ye haue sayde, and departe and blesse me also. And the Egyptians were ferce vppon the people and made haste to send the out of the lād: for they sayde: we be al deed men.

And the people toke the dowe before it was sowerd which they had in stoare, and bounde it in clothes and put it vpon their shulders. And the childern of Israel dyd accordinge to the saynge of Moses: and they borrowed of the Egyptians: iewels of syluer, and iewels of gold, and rayment. And the Lorde gat the people fauoure in the syghte of the Egyptians: and so they borrowed and robbed the Egyptians.

Thus toke the childern of Israel their journey fro Raemes to suchoth. .vj. hundred thousand men of foote, besyde childern. And moche comon people went also with the, and shepe and oxen and catell exceedinge moche. And they baked swete cakes of the dowe which they broughte

Oure signes
be done, vve
knowe vnto the
reason of oure
baptisme
and vve must
saye oure pray
ers and oure
beliefe in a to
geue vnder
stonde nor.

And yet yf
vve answere
re not our pre
lates vwhen
thei be angrie,
euen as thei
woulde haue
it, vve must
to the syre
with out re
demption, or
for euer god

ghte out of Egipte, for it was not sowerd: because they were thrust out of Egipte and coude not tarie, nether had they prepared them any other prouision of meate.

And the tyme of the dwellinge of the childern of Israel which they dwelled in Egipte, was.iiij.hundred and.xxx.yere. And whē the iiij.hundred and.xxx.yeres were expyred, euē the selfe same daye departed all the hostes of the Lorde out of the lande of Egipte. This is a nyghte to be obserued to the Lorde, because he broughte them out of the lande of Egipte. This is a nyghte of the Lorde, to be kepte of all the childern of Israel and of their generacions after them.

And the Lorde sayde vnto Moses and Aaron, this is the maner of Paschever: there shall no straunger eate there of, but all the seruantes that are bought for money shall ye circumsise, and then let them eat there of. A straūger and a hyerd seruante shall not eate thereof.

In one housse shall it be eatē. Ye shall carie none of the flesh out at the doores: moreover, se that ye breke not a bone there of. All the multitude of the childern of Israel shall obserue it.

Yf a straunger dwell amonge you and wyll holde Paschever vnto the Lorde, let him circumsise all that be males, and thē let him come and obserue

obserue it and be takē as one that is borne in the lōde. No vncircūcised persone shall eate there of. One maner of lawe shall be vnto thē that are borne in the lōde, and vnto the straūgers that dwell amonge you. And all the childern of Israel dyd as the Lorde commaūded Moses and Aaron. And euē the selfe same daye dyd the Lorde brynge the childern of Israel out of the lande of Egipte with their armies.

The.xiiij. Chapter.

And the Lorde spake vnto Moses sayinge: sanctifie vnto me all the firstborne that open all maner matrices amonge the childern of Israel, as well of mē as of bestes: for they are myne. And Moses sayde vnto the people: thiike on this daye in which ye came out of Egipte and out of the housse of bondage: for with a myghtie hāde the Lorde broughte you out fro thēce. Se therefore that ye eate no leuen ded bred. This daye come ye out of Egipte in the moneth of Abib.

whē the Lorde hath broughte the into the lōde of the Canaanites, Hethites, Amorites, Hivites and Iebusites, which he swore vnto thy fathers that he wolde geue thee: a lande where in milke and honye floweth, thē se that thou kepe this seruyce in this same moneth. Seuen dayes thou shalt eate swete bred, and the.vij.daye shalt be feastfull vnto the Lorde. Therefore thou

shalt eate swete bred. viij. dayes, and se that there be no leuended bred sene nor yet leue amonge you in all youre quarters.

The fathers
now a dayes
maye not be
seduced to
knowe ought
of God them
selues, howe
can they then
teach their
children
what the ceremony
meane.

And thou shalt shewe thy sonne at that tyme saynge: this is done, because of that which the Lorde dyd vnto me when I came out of Egipte. Therefore it shall be a signe vnto the vpon thine hande and a remembraunce betwene thine eyes, that the Lordes lare maye be in thy mouth. For with a stronge hande the Lorde broughte the out of Egipte, se thou kepe therfore this ordinaunce in his season from yere to yere.

Moreouer when the Lorde hath broughte the in to the lande of the Canaanites, as he hath sworn vnto the and to thi fathers, and hath giuen it the, the thou shalt appoynte vnto the Lorde all that openeth the matrice, and all the firstborne among the beestes which thou hast yf they be males. And all the firstborne of the asses, thou shalt redeme with a shepe: yf thou redeme him not, then breake hys necke. But all the firstborne amonge thi childern shalt thou bye out.

And when thi sonne axeth the in tyme to come saynge: what is this? thou shalt saye vnto him: with a mightie hande the Lorde broughte us out of Egipte, out of the house of bondage.

And when Pharao was looth to lette us goo, the Lorde slewe all the firstborne in the lande of Egipte: as well the firstborne of men as of beastes. And therfore I sacrifice vnto the Lorde all the males that open the matrice, but all the firstborne of my childern I must redeeme. And this shall be as a token in thine hande, and as a thinge hanged vpp betwene thine eyes: because the Lorde broughte us out of Egipte with a mightie hande.

When Pharao had let the people goo, God caried them not thorow the lande of the Philistines, though it were a nye waye. For God sayde: the people myghte happily repent when they se warre, and so turne agayne to Egipte: therfore God led the aboute thorow the wylderneffe that bordreth on the redd see. The childern of Israel went harnesssed out of the lande of Egipte. And Moses toke the bones of Ioseph with him: for he made the childern of Israel swere saynge: God will surely visyte you, take my bones therefore away hence with you.

And they toke their torney from Suchoth: and pitched their tentes in Etham in the edge of the wylderneffe. And the Lorde went before them by daye in a piler of a cloude to lede them the waye: and by nyghte in a piler of fyre to geue the lighte. that they myghte goo both by day and

by day and nyghte. And the piler of the cloude neuer departed by daye nor the piler of fyre by nyghte out of the peoples sighte.

The.xiiiij. Chapter.

THan the Lorde spake vnto Moses saynge: hyd the children of Israel that they turne and pych their tentes before the entrynge of Hiroth betwene Migdole and the se toward Baalzephon: euen before that shall ye pych upon the see. For Pharaos will saye of the children of Israel: they are taged in the lode the wildernesse hath shott the in. And I will harden his harte, that he shall folowe after the, that I maye gett me honoure vppō Pharaos and vppō all his hoste, that the Egyptians maye knowe that I am the Lorde. And they dyd euen so.

And when it was tolde the kynge of Egypte that the people fled, then Pharaos harte and all his seruantes turned vnto the people and sayde why haue we this done, that we haue let Israel go out of oure seruyce? and he made redie his charrettes and toke his people with hym and toke a hundred chosen charrettes and all the charrettes of Egypte and caraynes vppō all his people. For the Lorde hardened the harte of Pharaos kynge of Egypte, that he folowed after the children of Israel which for all that went out thorow an hye hāde, And the Egyptians folowed

wed after the and ouertoke the where they pitched by the see, with all the horssees and charrettes of Pharaos and with his horsses and his hoste: euen fast by the entrynge of Hiroth before Baalzephon. And Pharaos drew nye, and when the children of Israel lyst vp their eyes and sawe how the Egyptians folowed after the, they were sore fraide and cried out vnto the Lorde

Then sayde they vnto Moses: were there no graues for us in Egypte, but thou must bringe us awaye for to dye in the wyldernesse? wherefore hast thou serued us thus, for to carie us out of Egypte? Dyd not we tell the this in Egypte saynge, let us be in rest and serue the Egyptians? For it had bene better for us to haue serued the Egyptians, than for to dye in the wildernesse. And Moses sayde vnto the people: feare ye not but stonde still and beholde how the Lorde shall saue you this daye: For as yett the Egyptians this daye, shall ye see them nomore for euer till the worldes ende. The Lorde shall fighte for you and ye shall holde youre peace.

The Lorde sayde vnto Moses: wherefore criest thou vnto me? speake vnto the children of Israel that they goo forward. But lifte thou vp thi rodd and stretch out thi hande ouer the see and deuyde it a sondre, that the

the children of Israel may goo on drye ground thorow the myddest thereof. And beholde I will harden the hertes of the Egiptians that they maye folowe you. And I will gett me honoure vpon Pharao and vpon all his hoste, vpon his charettes and vpon his horse mē. And the Egiptians shall knowe that I am the Lord when I haue gotten me honoure vpon Pharao vpon his charettes and vpon his horsemen.

And the angell of God which went before the hoste of Israel, remoued and went behinde them. And the cloude piler that was before them remoued and stode behinde them and wēt betwene the hoste of the Egiptians and the hoste of Israel. Yt was a darke cloude, and gaue lighte by nyghte: so that all the nyghte long the one coude not come at the other.

When now Moses stretched forth his hande ouer the see, the Lorde caried awaye the see with a sironge east wynde that blewē all nyghte, and made the see drie londe and the water decayed it selfe. And the children of Israel went in thorow the myddest of the see vpon the drie grounde. And the water was a walle vnto them, both on their righthande and on the ir lefte hande. And the Egiptians folowed and went in after them to the myddest of the see, with all Pharaos horsēs, and his charettes and his horssēmen.

his horssēmen.

And in the mornynge watch, the Lorde looked vnto the hoste of the Egiptians out of the fyry and cloude piler, and troubled their hoste and smote of their charett wheles and cast them doune to the grounde. Than sayde the Egiptians: Let vs fle from Israel, for the Lorde fyghteth for them agaynst vs. Than sayde the Lorde vnto Moses: stretch out thine hand ouer the see, that the water maye come agayne vpon the Egiptians vpon their charettes and horsemen.

Than stretched forth Moses his hande ouer the see, and it came agayne to his course early in the mornīg, and the Egiptians fledd agaynst it. Thus the Lorde ouerthrowe the Egiptians, in the middest of the see, and the water returned and couered the charettes and the housemē: so that of all the hoste of Pharao that came in to the see after them, there remayned not one. But the children of Israel went vpon drie londe in the myddest of the see, and the water was a walle vnto them: both on the righte hand of them and also on the lefte.

Thus the Lorde delyuered Israel the selfe same daye out of the honde of the Egiptians, and Israell sawe the Egiptians deade vpon the see syde. And when Israel sawe that myghtye
D i hande

hande which the Lorde had shewed vppō the Egyptians, they feared the Lorde: and beleued both the Lorde and also his seruaunte Moses

¶ The. xv. Chapter.

THen Moses and the childern off Israel sange this songe vnto the Lord and saide Let vs synge vnto the Lorde, for he is become glorious, the horse and him that rode vpon him hath he ouerthrowne in the see.

The Lorde is my strength and my songe, and is become my saluation.

He is my God and I will glorifie him, he is my fathers God and I will lifte him vp an hie

The Lorde is a mā off warre, Ichouah ys his name: Pharaos charettes and his hoste hath he cast in to the see.

His iolye captaynes are drowned in the red see, the depe waters haue couered them: thei soncke to the botome as a stone.

Thine hande Lorde is glorious in power, thine hand Lord hath all to dashed the enemye.

And with thy great glorie thou hast destroyed thine aduersaries, thou sentest forth thy wrath and it consumed them: euē as stubbell.

With the breth off thine anger the water gathered together and the flodes stode fyll as a rocke and the depe water congeled together in the myddest off the see.

The

The enemye sayde, I will folowe and ouer take the and will deuyde the spoyle: I will satisfye my lust upon the: I will drawe my swerde and myne hande shall destroye them.

Thou bluest with thy breth and the see couered the, and they sanke as leed in the myghtye waters. ¶ Who is like vnto the o Lord amonge goddes: who is like the so glorious in holynes feerfull, laudable and that shewest wondres?

Thou stretchedest out thy righte hande. and the erth swallowed them.

And thou cariedest with thy mercie this people which thou deliueredest, and broughtest the with thy strength vnto thy holie habitation.

The nations herde and were afrayde, pagges came vpon the Philistines.

Thā the dukes of the Edomites were amazed, and treblinge came vpon the myghtiest off the Moabites, and all the inhabitants of Canaan waxed faynte harted.

Let feare and dreade fall vpon the thorow the greatnesse off thyne arme, and let them be as styll as a stone, while thy people passe thorow o Lorde while the people passe thorowe, which thou hast goten.

Brynge them in and plante them in the mountayns of thine enherytance, the place Lorde whiche thou hast made for the to dweld in

D ij. the

the sanctuarye Lorde which thy handes haue prepared.

The Lorde raygne euer and allwaye.

For Pharaο wēt in an horsebacke wyth his charettes and horsemen in to the see, and the Lorde broughte the waters of the see apō thē. And the childern of Israel went on drie lande thorow the myddest of the see.

And mir lam a prophetisse the sister of Aaron toke a tymbrell in hir hande, and all the women came out after her with tymbrells in a daunse. And mir lam sange before them: syng ye vnto the Lorde, for he is become glorious in deade: the horse and his ryder hath he ouerthrowne in the see.

Moses broughte Israel from the reddy see, ād they went out in to the wildernesse of Sur. And they went thre dayes longe in the wildernesse ād coude finde no water. At the last they came to Mara: but they coude not drynke off the waters for bitternesse, for they were better. therfore the name of the place was called Mara. Then the people murmured agaynst Moses saynge: what shall we drinke? And Moses cryed vnto the Lorde and he shewed him a tree and he cast it in to the water, and they waxed swete.

There he made them an ordinaunce and a lawe,

lawe, and there he tempted them and saide: Yf ye will herken vnto the voyce of the Lorde you re God, and will do that which is righte in his syght and will geue an eare vnto his cōmaūdmētes, and kepe all his ordinaunces: thā will I put none of this diseases apon the whiche I brought vpon the Egypciās: for I am the Lorde thy surgione.

Ye must do that which is right in gods sight ad as his vworde teacheth vs and not after our awne imaginacion,

¶ The. xvj. Chapter.

ANd they came to Elim where were. xij welles of water and. lxx. date trees, and they pitched there by the water. And they toke their journey frō Elim, and all the hole cōpanye of the childern of Israel came to the wildernesse of Sin, which lieth betwene Elim ād Sinai: the. xv. daye of the seconde moneth after that they were come out of the lande of Egypte. And the hole multitude of the childern of Israel murmured agaynst Moses ād Aarō in the wildernesse and sayde vnto them: wold to God we had dyed by the hande of the Lorde in the lande of Egypte, when we satt by the flessh pottes and ate bred oure belies full for ye haue broughte vs out in to this wildernesse to kyll this hole multitude for honger.

Than sayde the Lorde vnto Moses: beholde, I will rayne bred frō heauē doune to you, ād let the people goo out ād gather daye by daye, that

ye, that I maye proue the whether they wil walke in my lawe or no. The .viij. daye let the prepare that which they will brige in, and let it be twice as much as they gather in dayly. And Moses and Aarō sayde vnto all the childerē of Israel: that euen he shall knowe that it is the Lorde, which broughte you out of the lāde of Egypte and in the mornynge ye shall se the glorie of the Lorde: because he hath herde youre grudgynges agaynst the Lorde: for what are we that ye shuld murmur agaynst vs. And moreover spake Moses. At euē the Lorde will geue you flesh to eate and in the mornynge bred ynough: because the Lord hath herde youre murmur which ye murmur agaynst hī: for what are we? your murmuringe is not agaynst vs, but agaynst the Lorde.

And Moses spake vnto Aarō: Say vnto all the cōpanye of the childerē of Israel, come forth before the Lorde, for he hath herde youre grudgynges. And as Aarō spake vnto the hole multitude of the childerē of Israel, they looked toward the wilderuesse. and beholde, the glorie of the Lord appeared in a clowde. And the Lorde spake vnto Moses sayng: I haue herde the murmurynge of the childerē of Israel, tell the therefore and saye that at euē they shall eate flesh, and in the mornynge they shall be filled with bred. and

ye shall

ye shall knowe that I am the Lorde youre god

And at euē the quayles came and couered the grounde where they laye. And in the mornynge the dewe laye rounde aboute the hoste. And when the dewe was fallē: behold, it laye apō the grounde in the wilderuesse, small and rounde as thyn as the hore frost on the grounde. when the childerē of Israel sawe it, they sayde one to another: what is this? for they wist not what it was. And Moses sayde: this is the breed which the Lorde hath geue you to eate. This is the thinge which the Lord hath cōmaūded, that ye gather euery mā ynough for hī to eate: a gomer full for a mā accordyng to the nōbre of you, and gather euery mā for the which are in his tente.

And the childern of Israel dyd euen so, and gathered some more some lesse, and dyd mete it with a gomer. And vnto him that had gathered much remayned nothinge ouer, and vnto hī that had gathered litle was there no lacke: but euery mā had gathered sufficiēt for his eatinge. And Moses sayde vnto them. Se that no mā let oughte remayne of it tyll the mornynge. Notwithstandinge they harkened not vnto Moses: but some of the leste of it vntyll the mornynge, and it waxte full of wormes and stank and Moses was angrie wyth them.

And they gathered it all mornynge: euery mā as much

as moch as suffised for his eatinge, for as sone as the hete of the sonne came it moulte. And the .vi. daye they gathered twise so moch bred: .ij. gomers for one mā, and the ruelars of the multitude came and tolde Moses. And he sayde vnto the, this is that which the Lorde hath sayde tomorrow is the Sabbath of the holie rest of the Lorde: bake that which ye will bake and seethe at ye will seeth, and that which remayneth lay vp for you and kepe it till the mornynge. And they layde it vp till the mornynge as Moses bad and it stāke not neither was there any wormes therin. And Moses sayde: that eate this daye: for to daye it is the Lordes Sabbath: to daye ye shall maade none in the feld, Sixte dayes ye shall gather it, for the .vij. is the sabbath: there shal be none there in.

Notwithstandinge there went out of the people in the seuen daye for to gather: but they founde none. The Lorde seyde vnto Moses: how longe shall it be, yer ye will kepe my commaundmētes and lawes? Se because the Lorde hath geue you a Sabbath, therfor he geue you the .vi. daye bred for .ij. dayes. Byde therfore euery mā at home, and let no mā go out of his place the seuen daye. And the people rested the seuen daye. And the housse of Israel called it Man, And it was lyke vnto Coriander seeds.

seed and white, and the taste of it was lyke vnto wafers made with honye.

And Moses sayde: this is that which the Lorde commaundeth: fyll a Gomer of it, that it maye be kepte for youre childern after you: that they maye se the bred wherewith he fedd you in wyldernesse, when he had broughte you out of the lande of Egipte. And Moses spake vnto Aaron: take a cruse and put a Gomer full of man therin, and laye it vppre before the Lorde to be kepte for youre childern after you as the Lorde commaunded Moses. And Aaron layed it vppre before the testimonye the re to be kepte.

And the childern of Israel ate man .xl. yere vntill they came vnto a lande inhahited. And so they ate Man, euen vntill they came vnto the bordres of the lāde of Canaan, And a Gomer is the tenth parte of an Epha.

The .xvij. Chapter.

AND all the companye of the childern of Israel went on their iourneys from the wilderness of Sin at the commaundment of the Lorde, and pitched in Raphidim: where was no water for the people to drynke. And the people chode with Moses and sayde: geue us water to drynke. And Moses sayde vnto them: why chyd ye with me, and wherfore do

ye tempte

Reliques ought to be but a remembrance once only.

*

* ye tempte the Lorde? There the people thyrsted for water, and murmured agenst Moses ad sayde: wherfore hast thou broughte us out of Egipte, to kyll us and oure childern and oure catell with thyrste?

And Moses cried vnto the Lorde saynge what shal I do vnto this people? they be al most redye to stone me. And the Lorde sayde vnto Moses: goo before the people, and take with the of the elders of Israel: ad thi rod wherwith thou smotest the riuer, take in thine hande and goo. Beholde, I will stonde there before the vppon a rocke in Horeb: and thou shalt smyte the rocke, ad there shall come water out there of, that the people maye drynke. And Moses dyd euen so before the elders of Israel And he called the name of the place: Massa and Meriba: because of the chidinge of the childern of Israel, and because they tempted the Lorde saynge: ys the Lorde amonge us or not?

Then came Amalech ad foughte with Israel in Raphidim. And Moses sayde vnto Iosua: chose out men and goo fighte with Amalech Tomorow I will stonde on the toppe of the hyll and the rodd of God in myne hande. And Iosua dyd as Moses bade him, and foughte with the Amalechites. And Moses, Aaron

ron

ron and Hur went vp to the toppe of the hyll. And when Moses helde vp his hande, Israel had the better. And when he late his hande doune, Amalech had the better.

when Moses handes were weery, they toke a stone and put it vnder him, and he satt doune there on. And Aaron and Hur stayed vpp his handes the one on the one syde and the other on the other syde. And his handes were stedie vntill the sonne was doune. And Iosua discomfeted Amalech ad his people with the edge of his swerde.

And the Lorde sayde vnto Moses: write this for a remembraunce in a booke and tell it vnto Iosua, for I will put out the remembraunce of Amalech from vnder heauen. And Moses made an alter ad called the name of it * Iehouah Nissi, for he sayde: the hande is on the seate of the Lorde, that the Lorde will haue warre with Amalech thorow out all generations.

*Iehouah nissi
the Lorde is
he that exalts
me.*

The.xviij.Chapter.

IEthro the prest of Madian Moses father in lawe herde of all that God had done vnto Moses and to Israel his people, how that the Lorde had broughte Israel out of Egipte. And he toke Ziphora Moses wyfe,

after

after she was sente backe, and hir .ij. sonnes, of which the one was called Gerson, for he sayde: I haue bene an alient in a straunge lande. And the other was called Eliezar: for the God of my father was myne helpe and delyuered me from the swerde of Pharao.

And Iethro Moses father in lawe came wyth his two sonnes and his wyfe vnto Moses in to the wilderneffe: where he had pitched his tente by the mounte of God. And he sent worde to Moses: I thi father in lawe Iethro am come to the, and thi wyfe also, and hir two sonnes with her. And Moses went out to mete his father in lawe and dyd obeyssaunce and kyssed him, and they saluted ech other and came in to the tente.

And Moses tolde his father in lawe all that the Lorde had done vnto Pharao and to the Egyptians for Israels sake, and all the trauayle that had happened them by the waye, and how the Lorde had delyuered them. And Iethro reioised ouer all the good which the Lorde had done to Israel, and because he had delyuered them out of the hande of the Egyptians. And Iethro sayde: blessed be the Lorde which hath delyuered you out of the hande of the Egyptians and out of the hande of Pharao, which hath delyuered his people from vnder the power of the Egyp

the Egyptians. Now I knowe that the Lorde is greater then all goddes, for because that they dealte proudly with them. And Iethro Moses father in lawe offred burnt offrynges and sacrifices vnto God. And Aaron and all the elders of Israel came to eate bred with Moses father in lawe before God.

And it chaunched on the morow, that Moses satt to iudge the people, and the people stode aboute Moses from mornynge vnto euen. when his father in lawe sawe all that he dyd on to the people, he sayde: what is this that thou doest vnto the people? why syttest thou thi self and lettest all the people stonde aboute the fro mornynge vnto euen? And Moses sayde vnto his father in lawe: because the people came on to me to seke counsell of God. For whē they haue a matter, they come vnto me, and I must iudge betwene euery man and his neyboure, and must shewe them the ordinaūces of God and his lawes.

And his father in lawe sayde vnto him: it is not well that thou dost. Thou doest vnwyse ly and also this people that is with the: because the thinge is to greuens for the, and thou art not able to do it thi selfe alone. But heare my royce, and I will geue the counsell, and God shalbe with the. Be thou vnto the people to
Godware

Godwarde, and brynge the causes vnto God and prouyde them ordinaunces and lawes, ad shewe them the waye wherein they must walke and the werkes that they must doo.

Morouer seke out amonge all the people, men of actiuite * which feare God and men that are true ad hate covetuousnes: and make them heedes ouer the people, captaynes ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten. And let them iudge the people at all seasons: Yf there be any greate matter, let them brynge that vnto the, and let them iudge all small causes them selues, and ease thi selfe, ad let them bere with the. Yf thou shalt doo this thinge, then thou shalt be able to endure that which God chargeth the with all, and all this people shall goo to their places quietly.

And Moses herde the voyce of his father in lawe, and dyd all that he had sayde, and chose actiue men out of all Israel and made them heedes ouer the people, captaynes ouer thousandes, ouer hundredes, ouer fiftie and ouer ten. And they iudged the people at all seasons, ad broughte the harde causes vnto Moses: and iudged all small matters them selues. And thā Moses let his father in lawe departe, and he went in to his awne londe.

The. xix. Chapter.

THe thyrd moneth after the children of Israel were gone out of Egipte: the same daye they came in to the wildernesse of Sinai. For they were departed from Raphidim, and were come to the deserte of Sinay and had pitched their tentes in the wildernesse. And there Israel pitched before the mounte. And Moses went vpp vnto God.

And the Lorde called to him out of the mountayne saynge: thus saye vnto the house of Iacob and tell the children of Israel, ye haue sene what I dyd vnto the Egiptians and how I toke you vpp apou Egles wynges, and haue broughte you vnto my selfe. Now therefore yf ye will heare my voyce and kepe myne appoyntment: ye shall be myne awne aboute all nations, for all the erth is myne. Ye shall be vnto me a kyngdome of preastes and and holie people: these are the wordes which thou shalt saye vnto the children of Israel.

And Moses came and called for the elders of Israel, and layde before them all these wordes which the Lorde had commaunded him. And the people answered all together and sayde: All that the Lorde hath sayde, we will doo. And Moses broughte the wordes of the people vnto the Lorde.

And

One prelates nether feare God, for they preach not his word truly: mer are lesse covetous the Iudas: for they haue receaved of the devill the kyngdomes of this erth and the glorie thereof: which christ refused. *Mathe. 4.*

And the Lorde sayde vnto Moses: Loo, I will come vnto the in a thicke clowde, that the people maye heare when I talke with the and also beleue the for euer. And Moses shewed the wordes of the people vnto the Lorde

And the Lorde sayde vnto Moses: Go vnto the people and sanctifie them to daye and tomorrow, and let them wash their clothes: that they maye be redie agaynst the thyrde daye. For the thyrde daye the Lorde will come doune in the sighte of all the people vpon mounte Sinai. And sett markes rounde aboute the people and saye: beware that ye go not vp in to the mounte and that ye twych not the bordres of it. for whosocuer twicheth the mounte, shall surely dye There shall not an hande twych it, but that he shall ether be stoned or els shot thorrow: whether it be beest or man, it shall not lyue. when the horne bloweth: than let the come vp in to the mounten

And Moses went doune from the mounte vnto the people and sanctified them, and they washed their clothes: And he sayde vnto the people: be redie agaynst the thirde daye, and see that ye come not at youre wiues. And the thirde daye in the mornynge there was thunder, and lightenyng and a thicke clowde vpon the mounte, and the voyce of the horne waxed exceedinge

ceedynge lowde, and all the people that was in the hoste was afrayde. And Moses brought the people out of the tētes to mete with God. and they stode vnder the hyll.

And mounte Sinai was all together on a smoke: because the Lorde descended doune vpon it in fyre. And the smoke therof ascēded vp, as it had bene the smoke of a kylle, and all the mounte was exceedinge fearfull. And the voyce of the horne blew and waxed lowder, and lowder. Moses spake, and God answered him and that with a voyce. And the Lord came doune vpon mounte Sinai: euen in the toppe of the hyll, and called Moses vp in to the toppe of the hyll. And Moses went vppe.

And the Lorde sayde vnto Moses: go doune and charge the people that they prease not vp vnto the Lorde for to see him, and so many off the perissh. And let the prestes also which come to the Lordes presence, sanctifie themselves: lest the Lorde smyte them, Then Moses sayde vnto the Lorde: the people can not come vp in to mounte Sinai, for thou chargedest vs saynge: sett markes aboute the hyll and sanctifie it.

And the Lorde sayde vnto him: awaye, and get the doune: and come vp both thou and Aaron with the. But let not the prestes and the

people presume for to come vp vnto the Lorde: lest he smyte them. And Moses wet doun vnto the people and tolde them.

¶ The. xx. Chapter.

ANd God spake all these wordes ad said: I am the Lorde thy God, which haue brought the out of the londe of Egypte ad out of the house of bondage. Thou shalt haue none other goddes in my lycht.

Thou shalt make the no grauen ymage, neither any similitude that is in heauen aboue, or in the erth beneth, or in the water that ys beneth the erth. Se that thou nether bowe thy self vnto them nether serue them: for I the Lorde thy God, am a gelouse God, and viset the synne of the fathers vppon the children vnto the third and fourth generacion of the that hate me: and yet shewe mercie vnto thousandes amonge them that loue me and kepe my commandmentes.

Thou shalt not take the name of the Lorde thy God in vayne, for the Lord wil not holde him gyltlesse that taketh his name in vayne.

Remembre the Sabbath daye that thou sanctifie it. Sixe dayes mayst thou labour ad do al that thou hast to doo: but the seuenth daye is the Sabbath of the Lorde thy God, in it thou shalt

shalt do no maner worke: neither thou nor thy sonne, nor thy daughter, neither thy manservante nor thy maydeservante, neither thy catell neither yet the straunger that is within thi gates. For in sixe dayes the Lorde made both heauen and erth and the see and all that in them is and rested the seuenth daye: wherefore the Lorde blessed the Sabbath daye and halowed it.

Honoure thy father ad thy mother, that thy dayes may be longe in the lode which the Lorde thy God geueth the.

Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt bere no false witnesse agest thy neighbour.

Thou shalt not couet thy neighbours housse: neither shalt couet thy neighbours wife, his manservante, his mayde, his ox, his asse or oughte that is his.

And all the people sawe the thunder ad the lighteninge and the noyse of the horne, ad howe the mountayne smoked. And when the people sawe it, they remoued ad stode a ferre of ad side vnto Moses: talke thou with vs and we wil heare: but let not god talke with vs, lest we dye. And Moses sayde vnto the people feare not, for God is come to proue you, and

E ij that

The lawe causeth v vraye ad maketh a mā sle from God: but the Gospell draweth ad maketh a mā bold vnto God.

that his feare maye be amonge you that ye synne not.

And the people stode aserfe of, and Moses went in to the thicke clowde where God was. And the Lorde sayde vnto Moses: thus thou shalt saye vnto the childern of Israel: Ye haue sene how that I haue talked with you from out of heauen. Ye shal not make therfore with me goddes of syluer nor goddes of golde: in no wyse shall ye do it. An alter of erth thou shalt make vnto me and there on offer thy burntofferinges and thy peaceoffringes, and thy shepe and thine oxen. And in all places where I shall put the remembrance of my name, thither I will come vnto the and blesse the.

But and yf thou wilt make me an alter off stone, se thou make it not of hewed stone, for yf thou lyfte vp thy tole vpon it, thou shalt pollute it. Moreouer thou shalt not goo vp with steppes vnto myne alter, that thy nakednesse be not shewed there on.

The. xxj. Chapter.

Lawes

bondemen

THese are the lawes which thou shalt set before the. Yf thou bye a seruaunte that is an hebrue, sixte yeres he shall serue, and the seuenth he shall goo out fre paynge nothinge. Yf he came alone, he shall goo out alone: Yf he came married, his wife shall go out with him.

And

And yf his master haue geuen him a wife and she haue borne him sonnnes or daughters: then the wife and hir childern shall be hir masters and he shall goo out alone. But and yf the seruaunte saye I loue my master and my wife and my children, I will not goo out fre. Then let his master bringe him vnto the Goddes and set him to the doore or the dorepost, and bore his eare thorow with a naule, and let him be his seruaunte for euer.

Goddes are
the iudges
vvhich are
ingods srede.

Yf a man sell his daughter to be a seruaunte: she shall not goo out as the men seruautes doo. Yf she please not hir master, so that he hath geuen her to no man to wife, then shal he let hir goo fre: to sell her vnto a straunge nation shal he haue no power, because he despised her. Yf he haue promysed her vnto his sonne to wife, he shal deale with her as men do with their daughters. Yf he take him another wife, yet hir fode, rayment and dutie off mariage shal he not mynisshe. Yf he do not these thre vnto her, then shall she goo out fre and paye no money.

He that smyteth a man that he dye, shal be slayne for it. Yf a man laye not awayte but God deliuer him in to his hande, then I wyll poynte the a place whether he shall fle. Yf a man committe presumptuously vpon his neyghboure and see

Murder

But the pope
saith come to
myne altare.

slce him with gile, thou shalt take him fro my
ne alter that he dye. And he that smyteth his fa
ther or his mother, shall dye for it.

He that stealeth a mā ād selleth him (yf it be
proued vpon hym) shall be slayne for it. And
he that curseth his father or mother, shall be
put to deth for it. Yf men stryue together and
one smyte another with a stone or with his fy
ste, so that he dye not, but lyeth in bedd: yf he
ryse agayne and walke without vpon his staffe
then shall he that smote hi goo quyte: saue on
ly he shal bere his charges while he laye in bed
and paye for his healinge.

Yf a man smyte his seruaunte or his mayde
with a staffe that they dye vnder his hande, it
shalbe auenged. But ād yf they contynue a da
ye or two, it shall not be auenged for they are
his money.

when men stryue and smyte a woman with
childe so that hir frute departe from her and
yet no myffortune foloweth: then shall he be
merfed, acordynge as the womans husbonde
will laye to his charge, and he shall paye as the
dayesmen appoynte him. But and yf any myff
fortune folowe, then shall he paye lyfe for lyfe,
eye for eye, toth for toth, hande for hande, fo
te for fote, burnynge for burnynge, woude for
woude.

woude and strype for strype.

Yf a man smyte his seruaunte or his may
de in the eye and put it out, he shall let the goo
fre for the eyes sake. Also yf he smyte out hys
seruautes or his maydes toth, he shall let the
go out fre for the tothes sake.

Yf an ox gore a man or a woman that
they dye, then the ox shalbe stoned, and hys
flesh shall not be eaten: and his master shall go
quyte.

God so ab
horreth mure
ther, that the
vnrasonable
beestes must
dye therfore,
and there fle
sh cast away

Yf the ox were wont to runne at men in
tyme past and it hath bene tolde his master,
and he hath not kepte him, but that he hath
kylled a man or a woman: then the ox shal
be stoned and hys master shall dye also.

Yf he be sett to a summe off money, then he
shall geue for the delyueraunce off his lyfe,
acordynge to all that is put vnto him.

And whether he hath gored a sonne or a do
ughte, he shalbe serued after the same maner
But yf it be a seruaunt or a mayde that the ox
hath gored, then he shall geue vnto their ma
ster the summe of. xxx. sicles, ād the ox shall
be stoned.

Yf a man open a well or dygge a pytt and
couer it not, but that an ox or an asse fall
theryn / the owner off the pytte shall ma
ke it good

ke it good and geue money vnto their master, and the dead beest shalbe his.

Yf one mans ox hurteth anothers that he dye: then they shall sell the lyue ox and deuyde the money, and the deed ox also they shall deuyde. But and yf it be knowne that the ox hath vsed to pisse in tymes past, then because his master hath not kepte hi, he shall paye ox for ox, and the deed shalbe his awne.

¶ The. xxij. Chapter

Thefte.

YF a man steale an ox or shepe and kille it or selle it, he shall restore. v. oxen for an ox, and. iij. shepe for a shepe.

Yf a thefe be founde breakyng vpp and he smytten that he dye, there shall no bloude be shed for him: excepte the sonne be vpp when he is founde, then there shall be bloude shed for him,

A thefe shall make restitution: Yf he haue not wherewith, he shalbe solde for his thefte. Yf the thefe be founde in his hande alyue (whether it be ox, asse or shepe) he shall restore double.

Yf a man do hurte felde or vneyarde, so that he put in his beest to fede in another mans felde: off the best off hys owne felde, and

and of the best of his awne vneyarde, shall he make restitution.

Yf fyre breake out and catch in the thornes, so that the stoukes of corne or the stodyng corne or felde be consumed therewith: he that kynled the fyre shall make restitution.

Yf a man deliuer his neyghboure money or stuffe to kepe, and it be stolen out of his house: Yf the thefe be founde, he shal paye double. Yf the thefe be not founde, then the goodma of the house shalbe brought vnto the goddes and swere, whether he haue put his hande vnto his neyghbours good.

And in all maner of trespass, whether it be ox, asse, shepe, rayment or any maner lost thyng which another chalgeth to be his, the cause of both parties shall come before the goddes. And whom the goddes condene: the same shall paye double vnto his neyghboure.

Yf a man deliuer vnto his neyghboure to kepe, asse, ox, shepe or what soeuer beest it be and it dye or be hurte or dryen awaye and no man se it: then shall an othe of the Lorde goe betwene them, whether he haue put his hande vnto his neyghbours good, and the owner of it shall take the othe, and the other shall not make it good: Yf it be stolen from him, then he shall make restitution vnto the owner: Yf it be

it be torne with wyld beestes, the let him bring
ge recorde of the teerynge : and he shall not
make it good,

when a man boroweth oughte of his neigh
bour yf it be hurte or els dye, and yf the owner
therof be not by, he shall make it good: Yf the
owner there of be by, he shall not make it
good namely yf it be an hyred thinge and came
for hyre.

yf a man begyle a mayde that is not betrou
thed and lye with her, he shall endote her and
take her to his wife: Yf hir father refuse to ge
ue her vnto him, he shall paye money acordynge
to the dowrie of virgens.

Thou shalt not suffre a witch to lyue, who
soeuer lyeth with a beest, shalbe slayne for it.
He that offreth vnto ony goddes saue vnto
the Lorde only, let him dye without redemp
tion vexe not a straunger nether oppresse him
for ye were straungers in the londe of Egi
pte.

Ye shall trouble no wedowe nor fatherles
se childe: * Yf ye shall trouble the: they shall
crye vnto me, and I wyll surely heare their crye
and then will my wrath waxe hoot and I
will kyll you with swerde, and youre wyues
shalbe wedowes and youre childern father
lesse.

Yf

vvyches

Let all op
pressars of
the pore take
hede to this
texte.

Yf thou lende money to ani of my people ^{Lend}
that is poore by the, thou shalt not be as an vs
urer vnto him, nether shalt oppresse him with
vserye.

Yf thou take thi neighbours raymēt to pled ^{Pledge.}
ge, se that thou delyuer it vnto him agayne by
that the sonne goo doune. For that is his co
uerlet only: euē the rayment for his skynne wo
herin heslepeth: or els he will crye vnto me and
I will heare him, for I am mercyfull.

Thou shalt not rayle vppon the goddes, ne
ther curse the ruelar of thi people. ^{Goddes.}

Thy frutes (whether they be drye or moyst)
se thou kepe not backe. Thi firstborne sonne
thou shalt geue me: likewise shalt thou doo of
thine oxen and of thy shepe. Seuen dayes it
shall be with the dame, and the .viij. daye thou
shalt geue it me.

Ye shalbe holye people vnto me, and there
fore shall ye eate no flesh that is torne of bees
tes in the feld. But shall cast it to dogges.

The .xxiiij. Chapter.

THou shalt not accepte a vayne tale, ne
ther shalt put thine hande with the wise ^{Falsh witne}
ked to be an vnrightous witnesse: ^{ness.}

Thou shalt not folowe a multitude to
do euell: nether answere in a mat'r of plee
that thou woldest to folow many turne a lyde
from

from the trueth, nether shalt thou paynte a pore mans cause.

whē thou metest thine enimies oxe or asse goynge a straye, thou shalt brynge thē to him agayne.

Yf thou se thine enimies asse synke vnder his burthen, thou shalt not passe by and let him alone: but shalt helpe him to lyfte him vp agayne.

Thou shalt not hynder the righte of the poore that are amonge you in their sute.

Kepe the ferre from a falsse mater, and the Innocent and righteous se thou slei not, for I will not iustifye the wicked.

Gyftes. Thou shalt take no gyftes, for gyftes blynde the seynge and peruerthe the wordes of the righteous.

Straunger. Thou shalt not oppresse a straunger, for I knowe the herte of straunger, because ye were straungers in Egipte.

Sixe yeres thou shalt sowe thi londe and gather in the frutes theroff: and the seuenth yere thou shalt let it rest and lye styll, that the poore of thi people maye eate, and what they leaue, the beestes of the felde shall eate: In like maner thou shalt do with thi vyncyarde and thine olyue trees.

Sixe dayes thou shalt do thi worke and the seuenth

seuenth daye thou shalt kepe holic daye, that thyne oxe and thine asse maye rest and the sonne of thi mayde and the straunger maye be refreshed.

And in all thinges that I haue sayde vnto you be circumspecte.

And make no reherfall of the names of straunge goddes, nether let any man heare the out of youre mouthes.

Thre feastes thou shalt holde vnto me in a yere. I thou shalt kepe the feast of swete bred that thou eate vnleuend bred .vij. dayes longe as I commaunded the in the tyme appoynted of the moneth of Abib, for in that moneth thou camest out of Egipte: and se that noman appeare before me emptye. And the feast of Heruest, when thou reapest the first frutes of thy laboures which thou hast sowne in the felde. And the feast of ingaderynge, in the ende of the yere: when thou hast gathered in thy laboures out of the felde.

Thre tymes in a yere shall all thy menchildern appere before the Lorde Iehouah.

Thou shalt not offer the bloude of my sacrifice with leuended bred: nether shall the fatt of my feast remayne vntill the mor nyng.

The first of the first frutes of thy lode thou shalt

shalt bringe in to the housse of the Lorde thy God thou shalt also not seth a kyde in his mothers mylke.

Beholde, I sende mine angell before the, to kepe the in the waye, and to brynge the in to the place which I haue prepared. Beware of him and heare his voyce and angre him not: for he wyll not spare youre mysdedes, yee and my name is in him. But and yf thou shalt hearken vnto his voyce ad kepe all that I shall tell the, the I wilbe an enemye vnto thynne enemies and an aduersarie vnto thine aduersaries.

when myne angell goth before the ad hath broughte the in vnto the Amorites, Hethites Pherezites, Canaanites, Heuites and Iebusites and I shall haue destroyed them: se thou worshippinge not their goddes nether serue them, ne ther do after the workes of them: but ouertrowe them and breake doune the places of them. And se that ye serue the Lorde youre God, ad he shall blesse thi bred and thy reaser, ad I will take all syknesses awaye from amonge you.

Moreouer there shalbe no woman childlesse or vnfrutefull in thi londe, and the nombre of thi dayes I will fulfill. I will sende my feare before the and will kyll all the people wher thou shalt goo. And I will make all thine enemies turne their backs vnto the, ad I will send

send hornettes before the, and they shall dryue out the Heuites, the Cananites and the Hethites before the.

I will not cast them out in one yere, lest the lande growe to a wyldernesse: and the beestes of the felde multiplye apon the.

But a litle and a litle I will dryue them out before the, vntill thou be increased that thou mayst enherett the londe. And I will make thi costes fro the red see vnto the see of the Philistenes and from the deserte vnto the ryuer. ^{By the ryuer vnderstonde the river Euphrates,} I will deliuer the inhabiteurs of the londe in to thine hande, and thou shalt dryue them out before the. And thou shalt make none appoyntment with them nor wyth their goddes. Neither shall they dwell in thi londe, lest they make the synne a gaynst me: for yf thou serue thei goddes, it will surely be thy decaye.

The xxxiij. Chapter.

ANd he sayde vnto Moses: come vnto the Lorde: both thou and Aaron, Nadab and Abihu, and the lxxx. elders of Israel, and worshippinge a ferre of. And Moses went him selfe alone vnto the Lorde, but they came not nye, nether came the people vp with him. And Moses came ad tolde the people al the

wor.

wordes of the Lorde and all the Iatres. And all the people answered with one voyce and sayde: all the wordes which the Lorde hath sayde, will wee doo.

Then Moses wrote all the wordes of the Lorde and rose vp early and made an alter vnder the hyll, and .xij. pilers acordinge to the nombre of the .xij. trybes of Israel, and sent yonge men of the childern of Israel to sacrifice burnt offrynges and to offre peace offrynges of oxen vnto the Lorde.

And Moses toke halfe of the bloude and put it in basens, and the other halfe he sprenkeld on the alter. And he toke the boke of the appoyntment and red it in the audience of the people. And they seyde. All that the Lorde hath sayde, we will do and heare. And Moses toke the bloude and sprinkeld it on the people and sayde: beholde, this is the bloude of the appoyntment which the Lorde hath made with you upon all these wordes.

Then went Moses and Aaron, Nadab and Abihu and the .lxx. elders of Israel vpp, and sawe the God of Israel, and vnder his fete as it were a brycke worde of Saphir and as it were the facyon of heauen when is it cleare, and apō the nobles of the childern of Israel he sett not his hande. And when they had sene God
they

they ate and dronke.

And the Lorde sayde vnto Moses: come vpp to me in to the hyll and be there; and I will geue the tables of stone and a lawe and commaundmentes, which I haue written to teach them. Then Moses rose vppe and his minister Iosua, and Moses went vppe in to the hyll of God, and seyde vnto the elders: tarye ye here vntill we come agayne vnto you: And beholde here is Aaron and Hur with you. Yf any man haue any maters to doo, let him come to them

when Moses was come vpp in to the mounte, a clowde couered the hyll, and the glorie of the Lorde abode upon mounte Sinai, and the clowde couered it .vi. dayes. And the seventh daye he called vnto Moses out of the clowde. And the facyon of the glorie of the Lorde was like consumynge fyre on the toppe of the hyll in the syghte of the childern of Israel. And Moses went in to the mountayne. And Moses was in the mounte .xl. dayes and .xl. nyghtes.

The .xxv. Chapter

AND the Lorde talked with Moses face to face: speake vnto the childern of Israel that they geue me an heue offrynge, and of euery man that geueth it willingly with his herte: ye shall take it. And this is the heue
F offrynge

offrynge which ye shall take of them: gold, silver and brasse: and lacynete coloure, scarlet, purple, hyffe and gootes here: rams skynnes that are red, and the skynnes of taxus and sethim wodd, oyle for lightes and spices for a noyntynge oyle and for swete cense: Onix stones and sett stones for the Ephod and for the brestlappe.

Ephod is a garment lyke an amyce.

And they shall make me a sanctuary that I may dwell amonge them. And as I haue shewed the the facion of the habitaciō and of all the ornamentes therof, cūe so se that ye make it in all thynges.

And they shall make an arke of sethim wodd. ij. cubytes and an halfe longe, a cubite and an halfe brode and a cubitt and an halfe hye. And thou shalt ouerleye it with pure golde: both within and without, and shalt make an hye vppon it a crowne of golde rounde aboute. And thou shalt cast. iij. rynges of golde for it and put them in the. iij. corners there of. ij. rynges on the one syde of it and ij. on the other. And thou shalt make staues of sethim wodd and couer them with golde, and put the staues in the rynges alonge by the sydes of the arke, to bere it with all. And the staues shall abyde in the rynges of the arke, and shall not be taken awaye.

And

And thou shalt put in the arke, the wytnesse which I shall geue the.

And thou shalt make a mercyseate of pure golde. ij. cubytes and an halfe longe and a cubite and an halfe brode. And make. ij. cherubyns off thicke golde on the. ij. endes of the mercyseate: and sett the one cherub on the one ende and the other on the other ende of the mercyseate: so se that thou make them on the ij. endes there of. And the cherubyns shall stretch their wynges abroad ouer an hye, and couer the mercyseate with their wynges, and their faces shall loke one to another: cūe to the mercyseate warde, shall the faces of the cherubyns be. And thou shalt put the mercyseate aboue vpon the arke, and in the arke thou shalt put the wytnesse which I will geue the.

There I will mete the and will comon with the from vpon the mercyseate from betwene the two cherubyns which are vpon the arke of wytnesse, of all thyng which I will geue the in commaundment vnto the childern of Israel.

Thou shalt also make a table of sethim wodd of two cubittes longe and one cubett brode and a cubett and an halfe hye. And couer it with pure golde and make there to a crowne of golde rounde aboute. And make vnto that

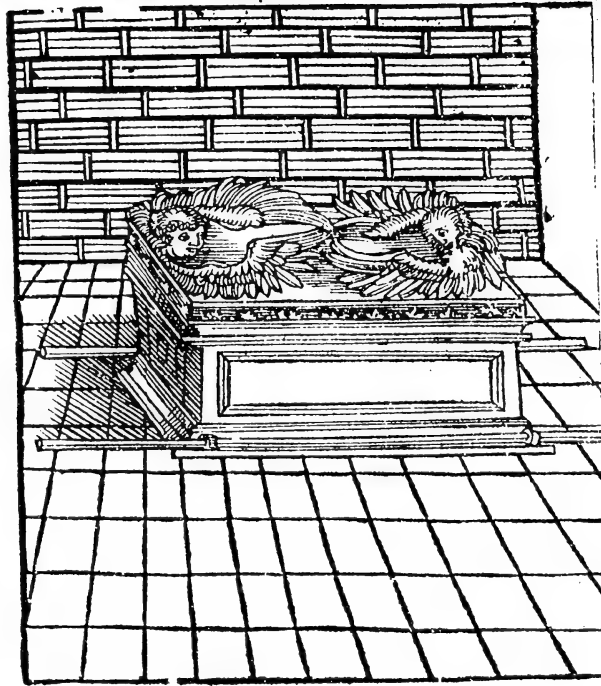
F ij. an whope

an whope of .iiij. fingers brode, rounde aboute, And make a goldē crowne also to the whope rounde aboute. And make for it .iiij. rynges of golde and put them in the corners that are on the .iiij. fete therof: euē harde vnder the whope shall the rynges be, to put in staues to bere the table with all. And thou shalt make staues of Sethim wore and ouerleye thē with golde, that the table maye be borne with them. And thou shalt make his diſhes, ſpones, potes and flatpeces to poure out wiſhall, of ſyne golde. And thou shalt ſett upon the table, ſhe wbred before me allwaye.

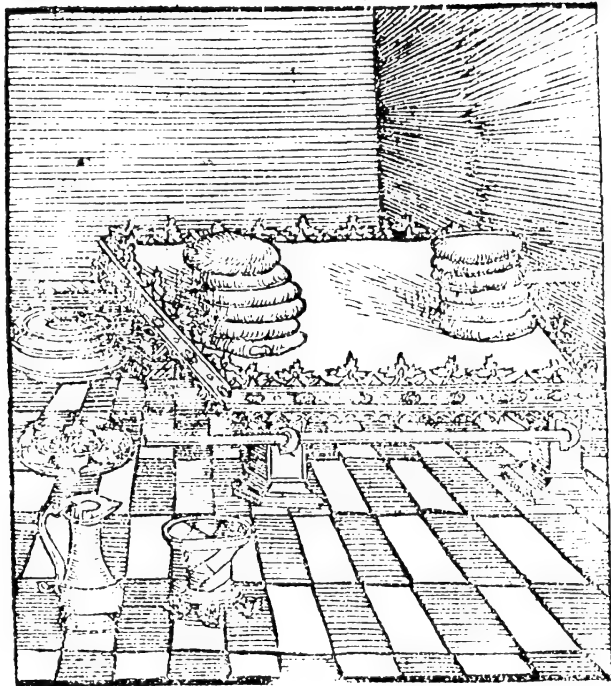
Shewv bred
because it
was alway
in the preſen-
ce and light
of the Lorde

And thou shalt make a candelſticke of pure thicke golde with his ſhaft, braunches, holes, knoppes and floures procedyng there out. Syxe braunches shall procede out of the ſydes of the candelſticke. .iiij. out of the one ſyde and .iiij. out of the other. And there ſhall be .iiij. cuppes like vnto almondes with knoppes and floures vppon euery one of the .vi. braunches that procede out of the candelſticke: and in the candelſticke ſelfe .iiij. cuppes like vnto almondes with their knoppes and floures: that there be a knope vnder euery .ij. braunches of the syxe that procede out of the candelſticke. And the knoppes and the braunches shall be altogether, one peece of pure thicke golde.

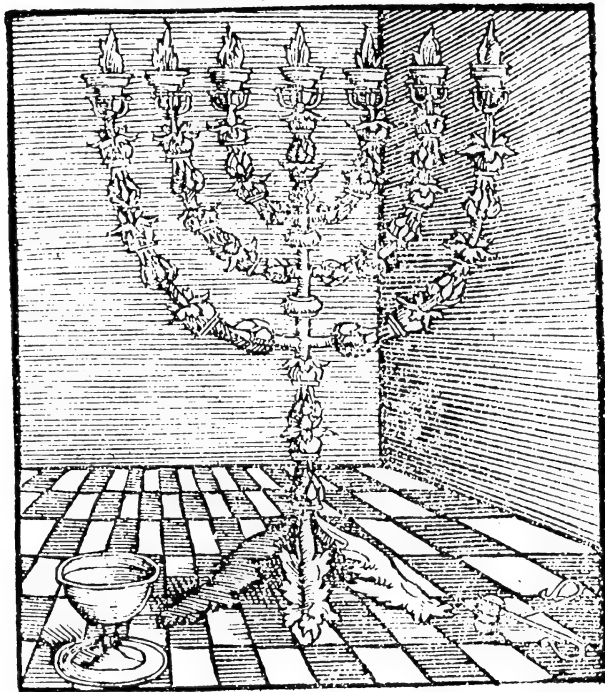
And



¶ The forme of the arke of wittneſſe with his ſtaues and two cherubyns.



¶ The table of shebreed with the loaves of
breed vppon it; and his other vessels.



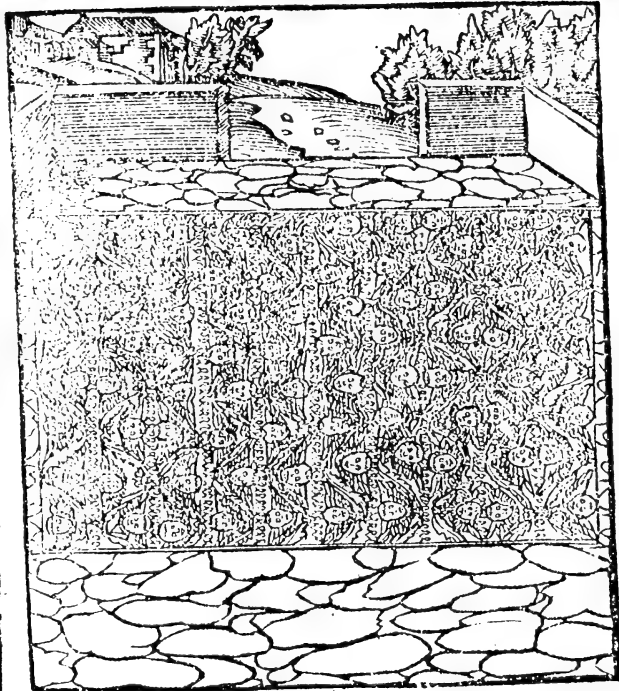
¶ The facion of the cādellsticke with his lam-
pes, snofflers and other necessaries.

And thou shalt make. viij. lampes and put them an hye there on, to geue lighte vnto the other syde that is ouer agaynst it: with snofflers and fyre pannes of pure golde. And hundred pounce weyghte of fyne golde shall make it with all the apparell. And se that thou make them after the facyon that was shewed the in the mounte.

The xxvi. Chapter.

ANd thou shalt make an habitatyō with ten curteynes of twyned bysse, Iacynthe scarlet and purpull, and shalt make them with cherubyns of broderd worke. The lenghte of a curtayne shalbe. xxviij. cubytes, and the bredth. iij. and they shalbe all of one measure: fyue curtaynes shalbe coupled together one to a nother: and the other fyue likewise shalbe coupled together one to another.

Then shalt thou make louppes of Iacynthe coloure, a longe by the edge of the one curtayne even in the selvege of the couplinge curtayne. And likewise shalt thou make in the edge of the vtmost curtayne that is coupled therewith on the other syde. Fyfte louppes shalt thou make in the one curtayne, and fyfte in the edge of the other that is couppled therewith on the other syde: so that the louppes be one ouer agaste a nother. And thou shalt make fyfte buttons



¶ The forme of the ten cortaynes of the tabernacle with their cherubins and fyfte louppes.

buttons of golde, and couple the curtaynes together with the buttons: that it maye be an habitation.

And thou shalt make .xj. curtaynes of goates heere, to be a tente to couer the habitacyō. The length of a curtayne shalbe .xxx. cubettes, and the bredth .iiij. and they shalbe all .xi. of one measure. And thou shalt couple .v. by the selues, and the other sixe by them selues, and shalt double the sixte in the forefront of the tabernacle, And thou shalt make fyftie loupes in the edge of the vtmost curtayne on the one syde: euen in the couplynge courtayne, and as many in the edge of the couplynge curtayne on the other syde. And thou shalt make fyftie buttones off brashe and put them on the loupes, and couple the tent together with all: that there may be one tabernacle.

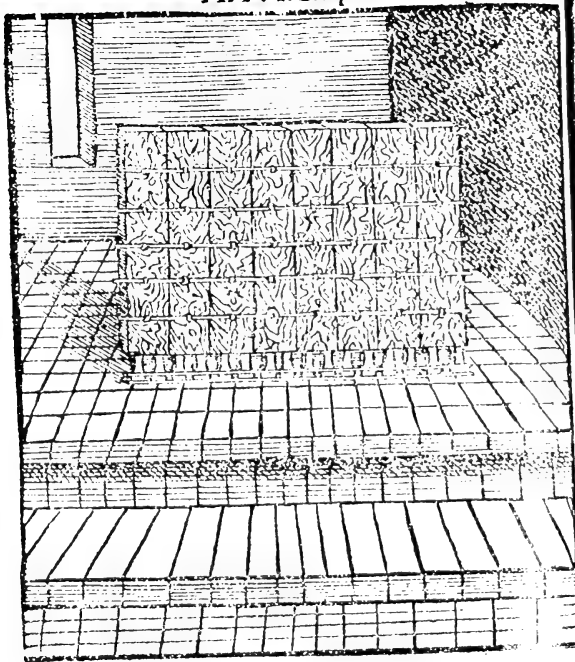
And the remnaunt that resteth in the curtaynes of the tente: euen the bredeth of halfe a curtayne that resteth, shalbe lefte on the backe sydes of the habitacyon: a cubite on the one side and a cubite on the other syde, of that that remaineth in the length of the curtaynes off the tabernacle, which shall remayne of ether syde of the habitacion to couer it with all.

And thou shalt make another coueringe for the tente of rams skynnes dyed red: and yet another

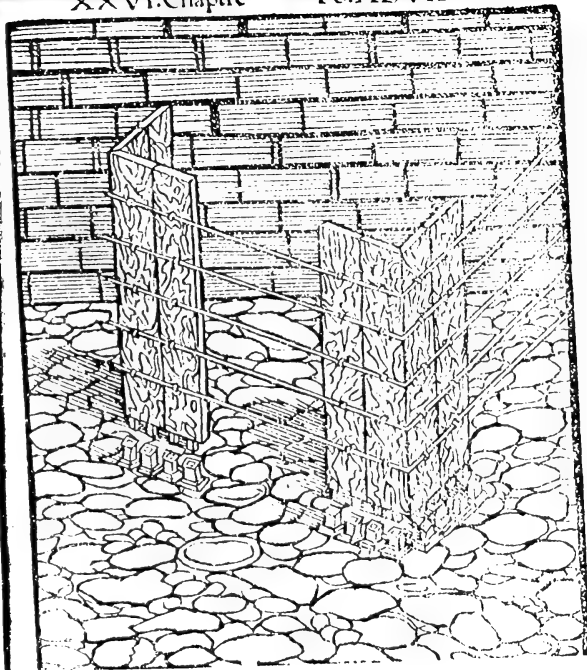
ther aboute all of taxus skynnes.

And thou shalt make bordes for the habitation of sethim wood to stonde vpright: ten cubettes longe shal every borde be, and a cubette and an halfe brode. Two fete shal one borde haue to couple them together with all, and so thou shalt make vnto all the bordes of the habitation. And thou shalt make .xx. bordes for the habitation on the south syde, and thou shalt make .xl. sokettes of syluer and put them vnder the .xx. bordes: two sokettes vnder euery borde, for their two fete. In lyke maner in the north syde of the habitacyon there shalbe .xx. bordes and .xl. sokettes off syluer: two sokettes vnder euery borde. And for the west ende off the habitacyon, shalt thou make sixe bordes, and two bordes moo for the two west corners of the habitacion: so that these two bordes be coupled together beneth and lykewyse aboute with clampes. And so shal it be in both the corners. And so there shalbe .viij. bordes in all and .xvi. sokettes of syluer: ij. sokettes vnder euery borde.

And thou shalt make barres off sethim wood fyue for the bordes of the one side of the tabernacle, and fyue for the other syde, and fyue for the bordes off the west ende. And the myddle barre shall goo alonge thorowe the myddes of the



¶ The facion of the bordes of the tabernacle,
with their fete, sockettes and baires,



¶ The facion of the corner bordes with their
fete sockettes and baires.

of the bordes and barre them together fro the one ende vnto the other. And thou shalt couer the bordes with golde and make golden rynges for them to put the barres thorow, ad shalt couer the barres with golde also. And reere vp the habitation acordinge to the facion therof that was shewed the in the mount.

And thou shalt make a vayle off Iacynete, off scarlett, purpull and twyned bysse, and shalt make it off broderd worke and full of cherubyns. And hange it vppon. iij. pilers of sethim wodd couered with golde ad that their knoppes be couered with golde also and stonde apon. iij. sokettes of syluer. And thou shalt hange vpp the vayle with rynges, and shall brynge in within the vayle, the arke of wittnesse. And the vayle shall deuyde the hollye from the most hollye.

And thou shalt put the mercysseate vppon the arke of wittnesse in the holiest place. And thou shalt put the table without the vayle and candellsticke ouer agaynst the table vppon the south syde of the habitation. And put the table on the north syde.

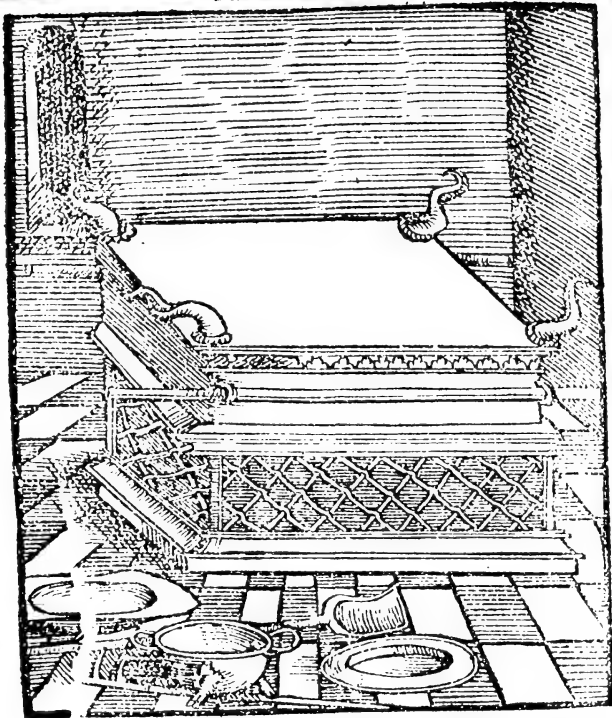
And thou shalt make an hangynge for the doore of the tabernacle: of Iacynete, off scarlett, off purpull and off twyned bysse, wroughte with needle worke. And thou shalt make

make for the hangynge, fyue pilers off sethim wodd, and couer both them ad their knoppes with golde, and shalt cast. v. sokettes off brassee for them.

¶ The. xxxvij. Chapter

And thou shalt make an altare of sethim wodd: fyue cubettes longe ad. v. cubettes brode. that it be fouresquare, and. iij. cubettes hye. And make it hornes proceeding out in the. iij. corners of it, and couer it with brassee. And make his asshepannes, shouels, basens, fleshhokes, fyrepannes and all the apparell there of, of brassee after the fashyon of a net, ad put apon the nette. iij. rynges: euen in the. iij. corners of it, and put it beneth vnder the compasse of the altare, and let the net reache vnto the one halfe of the altare, And make staues for the altare of sethim wodd, and couer the with brassee, and let them be put in rynges alonge by the sydes off the altare, to bere it with all. And make the altare holowe with bordes: euen as it was shewed the in the mount, so lett them make it,

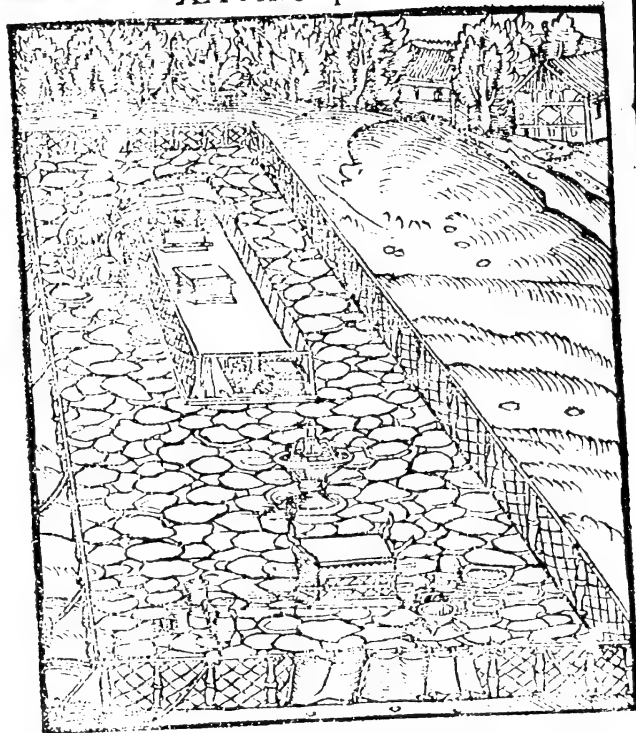
And thou shalt make a courte vnto the habitation. which shall haue in the south syde hangynge of twyned bysse, beyng an hundred cubettes longe, and. xx. pilers thereof with there. xx. sokettes of brassee: but the knoppes of the pilers



The forme of the alter of the burnt offrynge with his
hornes, ringes flauces, gredyernes and other ornates.

pillers and their whopes shalbe syluer. In like
wise on the north syde there shalbe hāgynge
of an hundred cubettes longe and .xx. pillers
with their sokettes of brasse, and the knoppes
and the whopes of syluer. And in the bredth
of the courte westwarde, there shalbe hangyn
ges of fyfye cubettes longe, and .x. pillers with
their .x. sokettes. And in the bredth of the
courte eastwarde toward the rysynge of the
sonne, shalbe hangynge of .l. cubytes. Hāgyn
ges of .xv. cubittes in the one syde of it with
iij. pillers and iij. sokettes: and likewise on the
other syde shalbe hangynge of .xv. cubettes
with iij. pillers and iij. sokettes.

And in the gate of the courte shalbe a va
yle of .xx. cubettes: of lacynete, scarlet, purpul
and twyned bysse wroughte with needle wor
ke, and .iiij. pillers with their .iiij. sokettes. All
the pillers rounde aboute the courte shalbe wo
hoped with syluer, and their knoppes of syl
uer, and their sokettes of brasse. The len
gth of the courte, shall be an hundred cubet
tes, and the bredth fiftye, and the heygth fy
ue, and the hangynge shalbe of twyned bysse
and the sokettes of brasse. And all the ves
sels of the habitation to all maner seruyce ad
the pyntes there of: ye and the pyntes also of
the courte, shalbe brasse.



The figure of the ordering of all the ornaments which must stand in the tabernacle.

And commande the children of Israel that they geue the pure oyle olīue beaten for the lightes to poure all way in to the lampes. In the tabernacle of witness without the vail which is before the witness, shall Aaron and his sonnes dresse it both even and morninge before the Lorde: And it shall be a dewtie for euer vnto youre generacions after you: to be geuen of the children of Israel.

The xxviii. Chapter.

And take thou vnto the, Aaron thy brother and his sonnes with him, from amonge the children of Israel, that he maye minystrer vnto me: both Aaron, Nadab, Abihu, Eleazar and Ithamar Aarons sonnes. And thou shalt make holyc rayment for Aaron thy brother, both honorable and glorious. Moreover I haue fylled with the sprete of wysdome: that they make Aarons rayment to consecrate him wyth, that he maye minystrer vnto me.

These are the garmentes which they shall make: a brestlappet, Ephod, a tunicke, a strait cote, a myter and a girdell. And they shall make holyc garmentes for Aaron thy brother and his sonnes, that he maye minystrer vnto me. And they shall take there to, golde, lacinete, scarlet,

G ij. purpull

Frō the vn-
to the bokes
ende and the
rowe out at
the nexte bo-
ke, thou shalt
see what mo-
ued the Pope
and whence
he toke the fa-
sion of the
garmentes and
dynamities th
ar are now ve-
ried in the ch
yrche and the
maner of har-
lowenge of
the church, al-
tate, chalice,
fonte, belles,
ad so forth, ad
as become as
it were a pre-
st of the olde
lawe. I haue
brought vs in
to capitate as
it were vnder
the ceremonies
of the olde lawe. I
me their spak
and ours be
domme.



¶ The forme of Aaron with all his apparell.

purpull and bysse.

And they shall make the Ephod: of golde Iacynete, scarlett, purpull and white twyned bysse with broderworke, The two sydes shall come to gether, clossed vpppe in the edges thereof And the girdell of the Ephod shalbe of the same workmanshippe and of the same stuffe: even of golde, Iacynete, scarlete, purpull and twyned bysse,

And thou shalt take two onyx stones and graue in them the names of the children of Israel: sixe in the one stone, and the other sixe in the other stone: accordinge to the order of their birth. After the worke of a stonegrauer, euē as sygnettes are grauen, shalt thou graue the ij stones with the names of the children of Israel, and shalt make the to be set in ouches of golde. And thou shalt put the two stones vpon the two shulders of the Ephod, and they shalbe stones off remembraunce vnto the children off Israel. And Aaron shall bere their names before the Lorde vppon hys two shulders for a remembraunce.

And thou shalt make hokes off golde and two cheynes off fine golde: lynkeworke and wrethed, and fasten the wrethed cheynes to the hokes.

And thou shalt make the brestlappe of enesample

XXVIII. Chapter.

sample with broderd worke: euē after the worke of the Ephod shalt thou make it: of golde, Iacynēte, scarlet, purple ād twyned bysse shalt thou make it. Fouresquare it shall be ād double, an hand brede longe and an hand brede brode. And thou shalt fyll it with.iiij. rowes of stones. In the first rowe shalbe a Sardios, a Topas and Smaragdus. The seconde rowe: a Rubyn, Saphir and a Diamonde. The thyrd: Lyguriōs an Acatt and Amatist. The fourth: a Turcas, Onix and Iaspis. And they shalbe sett in golde in their inclosers. And the stones shalbe grauen as sygnettes be graue: with the names of the children of Israel euen with. xij. names euery one with his name acordinge to the. xij. trybes.

And thou shalt make vppon the brestlapppe. ij. fasteninge cheynes of pure golde ād wre then worke. And thou shalt make likewyse vppon the brestlapppe. ij. rynges of golde and put them on the edges of the brestlapppe, and put the. ij. wrethen cheynes of golde in the. ij. rynges which are in the edges of the brestlapppe, And the. ij. endes of the. ij. cheynes thou shalt fasten in the. ij. rynges, and put them vppon the shulders of the Ephod: on the foresyde of it.

And thou shalt yet make. ij. rynges of golde and

XXVIII. Chapter. Fo. LII.

de ād put the in the. ij. edges of the brestlapppe euē in the borders there of towarde the insyde of the Ephod that is ouer agaynst it. And yet. ij. other rynges of golde thou shalt make, ād put the on the. ij. sydes of the Ephod, beneth ouer agaynst the brestlapppe, alowre where the sydes are ioyned together vppō the brodered girdell of the Ephod. And they shall bynde the brestlapppe by his rynges vnto the rynges of the Ephod with a lace of Iacynēte, that it maye lye close vnto the brodered girdell of the Ephod, that the brestlapppe be not loosened from the Ephod.

And Aarō shall bere the names of the children of Israel in the brestlapppe of ensāple vppō his herte, whē he goth in to the holy place, for a remēbraūce before the Lorde allwaye. And thou shalt put i the brestlapppe of ensāple ★ lighte ād perfectnesse: that they be euē vppō Aarōs herte whē he goeth i before the Lorde: ād Aarō shal bre the ensāple of the children of Israel vppō his herte before the Lorde alwaie.

And thou shalt make the tunycle vnto the Ephod, all to gether of Iacynēte. And ther shall be an hole for the heed in the myddes of it, ād let there be a bonde of wouen worke rounde aboute the coloure of it: as it were the coloure of a parlet, that it rent not. And beneth vppon

Light ād perfectnesse: In Hebrew it is lightes ād perfectnesse: ād I thinke that the one vverre stones that did glister ād had light in them and the other clere stones as crisflatt. And the lighte betokened the light of Godes worde and the purenesse cleane livinge acordinge to the same and was therefore called the ensāple of the children of Israel, because it put the in remembrance to kepe Godes worde ād to do there at.

XXVIII. Chapter.

vppon the hem, thou shalt make pomgranates of Iacynete, of scarlet, and of purpull rounde aboute the hem, and belles of golde betwene them rounde aboute: that there be euer a golden bell and a pomgranate, a golden bell and a pomgranate rounde aboute vppon the hem of the tunicle. And Aaron shall haue it vppon him when he minystrereth, that the sounde maye be herde when he goeth in in to the holy place before the Lorde and when he cometh out, that he dye not.

And thou shalt make a place of pure golde, and graue there on (as signettes are grauen) the holynes of the Lorde, and put it on a lace of Iacynete and tye it vnto the mytre, vppon the forefront of it, that it be vpon Aarons forehead: that Aaron bere the synne of the holy thynges which the children of Israel haue halowed in all their holye giftes. And it shall be alwayes vpon Aarons forehead, that they maye be accepted before the Lorde.

And thou shalt make an albe of bysse, and thou shalt make a mytre of bysse and a girdell of needle worke.

And thou shalt make for Aarons sonnes also cotes, girdels and bonettes honourable and glorious, and thou shalt put them vppon Aaron thy brother and on his sonnes with him and

That he call
leth the holy-
nesse of the
Lorde I sup-
pose it be this
name: I ouah

XXIX. Chaptre. Fo. LIII.

and shalt anoynte them and fyll theyr handes and consecrate them, that they maye mynistrer vnto me. And thou shalt make them linnen breches to couer their preuyties: from the loynes vnto the thyes shall they reach. And they shall be vpon Aaron and his sonnes, whē they goo in to the tabernacle of wytnesse, or when they goo vnto the altare to mynistrer in holynes, that they bere no synne and so dye. And it shall be a lawe for euer vnto Aaron and his seed after him.

The. xxix. Chapter.

THis is the thinge that thou shalt doo vnto them when thou halowest them to be my preastes. Take one ox and two rammes that are without blemyshe, and vneleueded bred and cakes of swete bred tempered with oyle and wafers of swete bred anoynted with oyle (of wheten floure shalt thou make them) and put them in a maunde and brynge the in the maunde with the oyle and the.ij. rammes.

And brynge Aaron and his sonnes vnto the doore of the tabernacle of wytnesse, and wasshe them with water, and take the garmentes, and put vpon Aaron: the straye cote, and the tunicle of the Ephod, and the Ephod and the brestplate: and gerth the to him with the brodered girdell of the Ephod. And put the mitre vppon his

Of this they
take the conse-
cratyng of
bischoppes and
anoyntyng
of prelates,
though they
haue altered
the maner so-
me vnto this

his heed and put the holy crowne vpon the mytre. Then take the anoyntyng oyle and poure it apon his heed and anoynte him. And brynge his sonnes and put albes apon them, and gird them with girdels: as well Aaron as his sonnes. And put the bonettes on them that the prestes office maye be theirs for a perpetuall lawe.

And fyll the handes of Aaron and of his sonnes, and brynge the ox before the tabernacle of witnesse. And let Aaron and his sonnes put their handes apon his heed and kyll him before the Lord in the dore of the tabernacle of witnesse. And take of the blood of the ox and put it apon the hornes of the alter with thi finger and poure all the bloude apon the botome of the alter. And take all the fatt that couereth the inwardes, and the kalle that is on the lyuer and the .ij. kydneyes with the fatt that is apon them: and burne them apon the alter. But the flesh of the ox and his skynne and his donge, shalt thou burne with fyre, without the holste. For it is a synneofferyng.

Then take one of the rammes, and let Aaron and his sonnes put their handes apon the head of the ram, and cause him to be slayne, and take of his bloude and sprenkell it rounde aboute apon the alter, and cutt the ram in peces and

wesh

wesh the inwardes of him and his legges, and put them vnto the peces and vnto his heed, and burne the hole ram apon the alter. For it is a burnt offering vnto the Lorde, and a swete sauoure of the Lordes sacrifice.

And take the other ram and let Aaron and his sonnes, put their handes apon his heed and let him than be kylled. And take of his bloude and put it apon the type of the righte eare of Aaron and of his sonnes, and apon the thombe of their righte handes, and apon the great too of their ryghte fete: and sprenkell the bloude apon the alter rounde aboute.

Then take of the bloude that is apon the alter and of the anoyntyng oyle, and sprenkell it apon Aaron and his vestimētes, and apon his sonnes and apon their garmentes also. This is he and his clothes holy and his sonnes and their clothes holye also.

Then take the fatt of the ram and his rompe and the fatt that couereth the inwardes and the kalle of the lyuer and the two kydneyes and the fatt that is apon them and the righte shulder (for that ram is a fulloffryng) and a symnell of bred and a cake of oyled bred and a wafer out of the baskett of swete bred that is before

the Lorde,

XXIX. Chaptre.

the Lorde, and put all apon the handes of Aaron and on the handes of his sonnes: and waue the in ad out a waueoffrynge vnto the Lorde. Than take it from of their handes and burne it apon the alter: euen apon the burnt offeringe, to be a sauoure of swetnesse before the Lorde. For it is a sacrifice vnto the Lorde.

Then take the brest of the ram that is Aarons fulloffrynge and waue it a waueoffrynge before the Lorde, ad let that be thy parte. And sanctifie the brest of the waueoffrynge and the shulder of the heueoffrynge whiche is waued and heued vp of the ram whiche is the fulloffrynge of Aaron ad of his sonnes. And it shal be Aarons ad his sonnes dutye for euer, of the childre of Israel: for it is an heueoffrynge. And the heueoffrynge shalbe the Lordes dutie of the children of Israel: euen of the sacrifice of their peaceoffrynges which they heue vnto the Lorde.

And the hollye garmentes of Aaron shalbe his sonnes after him, to anoynte them therein, and to fyll their handes therein. And that sonne that is preast in his stede after him, shal all put them on seuen dayes: that he goo in to the tabernacle of witnesse, to minitre in the hollye place.

Thā take the ram that is the fulloffryng ad
seth

XXIX. Chaptre. Fo. LV.

seth his flesh in an hollye place. And Aarō and his sonnes shall eate the flesh of hi, ad the bred that is in the basket: euen in the dore of the tabernacle of witnesse. And they shall eat the, because the attonmēt was made therewith to fyll their handes and to sanctifie the: but a straunger shal not eate therof, because they are hollye

Yf oughte of the flesh of the fulloffrynges, or of the bred remayne vnto the morning, thou shalt burne it with fyre: for it shall not be eaten, because it is hollye. And se thou do vnto Aaron and his sonnes: euen so in all thynges as I haue commaunded the: that thou fyll the in handes seuen dayes and offre euery daye an ox for a synneoffrynge for to recōcyle with all. And thou shalt halowe the alter when thou reconcylest it, and shalt anoynte it to sanctifie it. Seue dayes thou shalt reconcyle the alter and sanctifie it, that it maye be an alter most hollye: so that no mā maye twich it but thei that be consecrate.

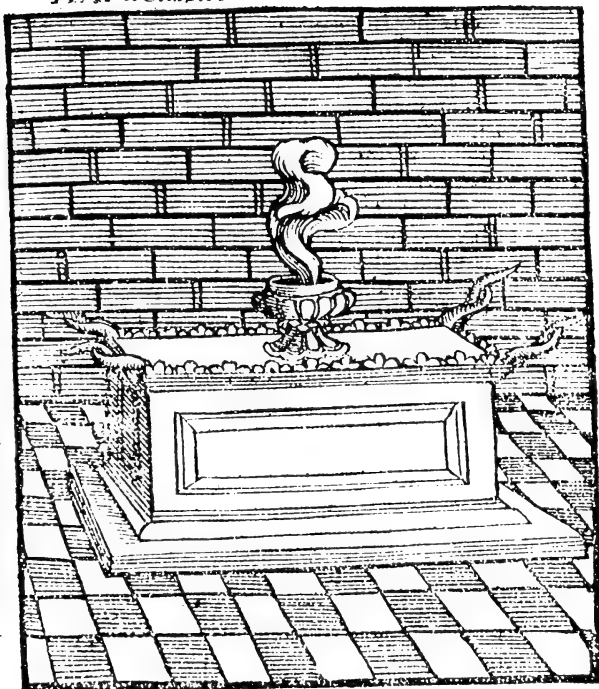
This is that which thou shalt offre vpo the alter: ij. lambes of one yere olde daye by daye for euer, the one thou shalt offre in the morninge and the other at euen. And vnto the one lā be take a tenth deale of floure myngled wyth the fourth parte of an hin of beaten oyle, and the fourth parte of an hin of wyne, for a drinke.

To ch not
the chalyce
nor the altar
re stone nor
holvoyle and
holde youre
hande on off
the fonte.

keoffrynge. And the other lambe thou shalt offer at euen and shall doo thereto acordynge to the meateoffrynge and drinkeoffrynge in the mornyng, to be an odoure of a swete sauoure of the sacrifice of the Lorde. And it shall be a continuall burnt offrynge amonge youre children after you, in the doore of the tabernacle of witnesse before the Lorde, where I will mete you to spake vnto you there. There I will mete wyth the childern of Israel, and wilbe sanctified in myne honoure. And I will sanctifie the tabernacle of witnesse and the alter: and I will sanctifie also both Aaron and his sonnes to be my preastes. And moreover I will dwell amonge the children of Israel and wilbe their God. And they shal knowe that I am the Lorde the ir God that broughte them out of the lond of Egipte for to dwell amonge them: euen I the Lorde their God,

¶ The xxx. Chapter.

And thou shalt make an alter to burne se therein, of sethim wod: a cubet longe, and a cubet brode, euen seuresquare shall it be and two cubettes hye: with hornes procedyng out of it, and thou shalt ouerlay it with fyne golde both the roffe and the walles round aboute, and his hornes also, and shalt make vnto it a crowne of gold rounde aboute, and ij. golde ringes on ether



¶ The forme of the altare of incense with all that belongeth vnto it.

XXIX. Chaptre.

on ether syde, euen vnder the crowne, to put staues therein for to bere it with all. And thou shalt make the staues of scthim wodd and couer them with golde. And thou shalt put it before the vayne that hangeth before the arcke of witnesse, and before the mercyscate that is before the witnesse, where I will mete the.

And Aaron shall burne thereon swete cense euery mornyng when he dresseth the lampes: and lykewyle at euen when he setteth vpp the lampes he shall burne cense perpetually before the Lorde thorow out youre generacions. Ye shall put no straunge cense thereon, nether burnt sacrifice nor meate offryng: nether poure any drynke offryng thereon. And Aaron shall reconyle his hornes once in a yere, reyd the bloude of the synne offryng of reconcylinge: euen once in the yere shall he reconyle it thorow youre generacions. And so is it most holie vnto the Lorde.

And the Lorde spake vnto Moses saynge: when thou takest the summe of the childern of Israel ad tellest them, they shall geue euery mā a reconcylinge of his soule vnto the Lorde, that there be no plage amonge them when thou tellest them. And thus moch shall euery man geue that goeth in the nombre: halfe a syde, after the holie syde: a syde is .xx. geas: and

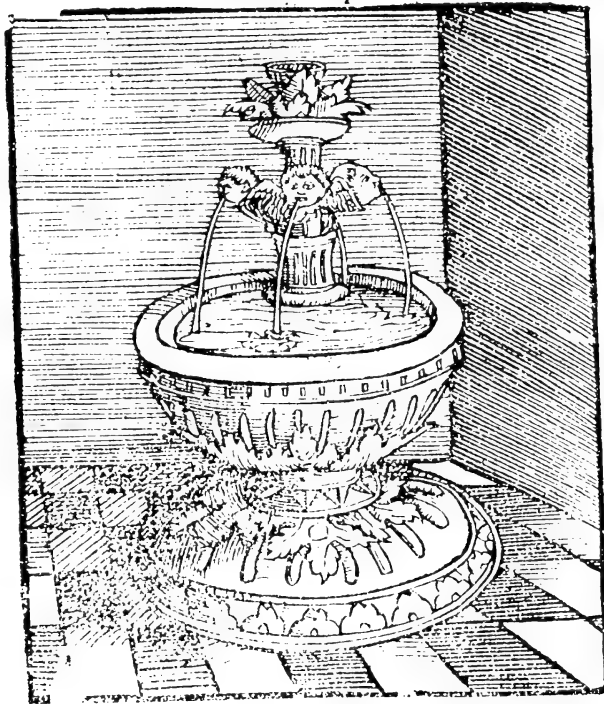
XXX. Chapter Fo. LIVII.

and an halfe syde shall be the heue offryng vnto the Lorde. And all that are numbred of the that are .xx. yere olde and aboue shall geue an heue offryng vnto the Lorde. The ryche shall not passe, and the poore shall not goo vnder halfe a syde, when they geue an heue offryng vnto the Lorde for the attonement of their soules. And thou shalt take the reconcylinge money of the children of Israel and shalt put it vnto the vse of the tabernacle of witnesse, and it shall be a memoriall of the childern of Israel before the Lorde, to make attonement for the ir foules.

And the Lorde spake vnto Moses saynge: thou shalt make a lauer of brasse and his fote also of brasse to wash with all, and shalt put it betwene the tabernacle of witnesse and the altar and put water therein: that Aaron and hys sonnes maye wesch both their handes ad theyr fete thereout, whē they go in to the tabernacle of witnesse, or whē they goo vnto the altare to minstre and to burne the Lordes offryng, lest they dye. And it shall be an ordinaunce for euer vnto him and his seed amonge youre childern after you.

And the Lorde spake vnto Moses saynge: take principall spices: of pure myrre fīue hundred cycles, of swete cynamome halfe so moch

H i two hū



The figure of the laver of brass with his fore.

two hundred and fyftie sicles: of swete calamy
te, two hundred and .l. C of cassia, two hundred
and .l. after the holye sycle, and of oyle olyue an
hin. And make of them holye anyntyng
oyle euen an oyle compounde after the crafte
of the apoticarye. And noynte the tabernacle
off wynneste therewyth, and the arcke of wit-
nesse, and the table with all his apparell, and
the candellsticke with all his ordinaunce, and
the alter of incense, and the alter of burnt sacri-
fice and all his vessels, and the lauer and his
fore. And sacrifice them that they maye be
most holye: so that no man tyeche them but
they that be halowed. And anynte Aaron
and his sonnes and consecrate the to minis-
tre vnto me.

And thou shalt speake vnto the childre of
Israel saynge: this shalbe an holye oyntyng
oyl vnto me, thorow out youre generacions. No
mans flesh shalbe anynted therewith: nether
shall ye make any other after the makinge of it
for it is holye, se therfore that ye take it for ho-
lye. whosoever maketh like that, or whosoever
putteth any of it apon a straunger, shall peryll
from amonge his people.

And the Lord sayd vnto Moses: take vnto
the swete spices: stacte, onycha, swete galbanū
ād pure frāskēns, of etch like moch: ād make
ki ij cens

cens of them cōpounde after the craſte of the apoticarye, myngled together, that it maye be made pure and holye. And beat it to powder and put it before the witneſſe in the tabernacle of witneſſe, where I will mete the, but let it be vnto you holye. And ſe that ye make none after the makinge of that, but let it be vnto you holye for the Lorde. And whoſoeuer ſhall make like vnto that, to ſmell thereto, ſhall periſh from amonge his people.

¶ The. xxxj. Chapter

ANd the Lorde ſpake vnto Moſes ſayinge: beholde, I haue called by name, Bezaleel the ſonne of Uri ſonne to Hur of the tribe of Iuda. And I haue filled hi with the ſpirit of God, with wiſdome, vnderſtandinge and knowlege: euē in all maner worke, to finde out ſote faytes, to worke in golde ſyluer and braſſe and with the craſte to graue ſtones, to ſet and to carue in tibre and to worke in all maner worke maſhipe. And beholde, I haue geuē him to be his companion Ahiaſiab the ſonne of Ahiaſimach of the tribe of Dan, and in the herites of all that are wiſe harted I haue put wiſdom to make all that I haue commaunded the: the tabernacle of witneſſe, and the arcke of witneſſe, and the mercyſeate that is there vpon, all the ornamentes of the tabernacle, and the

table

the table with his ordinaunce, and the pure candleſticke with al his apparell, and the altar of incens, and the altar of burnt offrynges with al his veſſels, and the lauer with his ſote, and the veſtiments to miniſtre in, and the holye garmētes for Aarō the preaſt, and the garmētes of his ſonnes to miniſtre in, and the anoyntinge oyle and the ſwete cenſe for the ſanctuary: accordinge to al as I haue commaunded the ſhall they doo.

And the Lorde ſpake vnto Moſes ſayinge: ſpeake vnto the childern of Iſrael and ſaye: i any wyſe ſe that ye kepe my Sabbath, for it ſhalbe a ſygne betweene me and you in youre generacions for to knowe, that I the Lorde doo ſanctifie you. Kepe my Sabbath therfore, that it be an holye thyng vnto you. He that deſileth it, ſhal be ſlayne therfore. For whoſoeuer worketh therein, the ſame ſoule ſhalbe roted out from amonge his people. Sixe dayes ſhall men worke, but the ſeuenth daye is the Sabbath of the holye reſte of the Lorde: ſo that whoſoeuer doeth any worke in the Sabbath daye, ſhal dye for it. wherfore let the childern of Iſrael kepe the Sabbath, that they obſerue it thorowe out their generacions, that it be an appoyntement for euer. For it ſhalbe a ſygne betweene me, and the childern of Iſrael for euer. For in ſixe dayes the Lorde made heauen and erth, and the ſeuenth

The ſabbath beſide that it ſerued to comēd ad heare the vvorde of god and to ſeeke his will and to offer and reconcile the felues vnto god, it was a ſygne vnto them alſo and did put off in remembrance that it was god that ſanctified the with his holy ſprete and not their felues with their holy vverkes.

cens of them cōpounde after the craſte of the apoticarye, myngled together, that it maye be made pure and holye. And beat it to powder and put it before the witneſſe in the tabernacle of witneſſe, where I will mete the, but let it be vnto you holye. And ſe that ye make none after the makinge of that, but let it be vnto you holye for the Lorde. And whoſoeuer ſhall make like vnto that, to ſmell thereto, ſhall periſh from amonge his people.

¶ The. xxxj. Chapter

ANd the Lorde ſpake vnto Moſes ſayinge: beholde, I haue called by name, Bezaleel the ſonne of Uri ſonne to Hur of the tribe of Iuda. And I haue filled him with the ſpirit of God, with wiſdome, vnderſtandinge and knowledge: euē in all maner worke, to finde out ſortle ſaytes, to worke in golde ſyluer and braſſe and with the craſte to graue ſtones, to ſet and to carue in tibre and to worke in all maner worke maſhipe. And beholde, I haue geuē him to be his companion Ahaliab the ſonne of Ahifamech of the tribe of Dan, and in the hertes of all that are wiſe harted I haue put wiſdom to make all that I haue commaunded the: the tabernacle of witneſſe, and the arcke of witneſſe, and the mercyſcate that is there vppon, all the ornamentes of the tabernacle, and the

table

the table with his ordinaunce, and the pure candleſticke with al his apparell, and the alter of incens, and the alter of burnt offrynges with al his veſſels, and the lauer with his fote, and the veſtiments to miniſtre in, and the holye garmētes for Aarō the preaſt, and the garmētes of his ſonnes to miniſtre in, and the anoyntinge oyle and the ſwete cenſe for the ſanctuarye: accordinge to al as I haue commaunded the ſhall they doo.

And the Lorde ſpake vnto Moſes ſayinge: ſpeake vnto the childern of Iſrael and ſaye: in any wyſe ſe that ye kepe my Sabbath, for it ſhalbe a ſygne betwene me and you in youre generacions for to knowe, that I the Lorde doo ſanctifie you. Kepe my Sabbath therefore, that it be an holye thyng vnto you. He that deſileth it, ſhall be ſlayne therefore. For whoſoeuer worketh therein, the ſame ſoule ſhalbe roted out from amonge his people. Sixe dayes ſhall men worke, but the ſeuenth daye is the Sabbath of the holye reſte of the Lorde: ſo that whoſoeuer doeth any worke in the Sabbath daye, ſhal dye for it. wherefore let the childern of Iſrael kepe the Sabbath, that they obſerue it thorowe out their generacions, that it be an appoyntement for euer. For it ſhalbe a ſygne betwene me, and the childern of Iſrael for euer. For in ſixe dayes the Lorde made heauen and erth, and the ſeuenth

The ſabbath beſide that it ſerved to come and heare the worde of god and to ſeeke his vil and to offer and reconcile the ſelues vnto god, it was a ſigne vnto them alſo and did put them in remembrance that it was god that ſanctified him with his holy ſpirit and not their ſelues with their holy verkes.

seuenth daye he rested and was refreshed.

And whē he had made an end of comening with Moses vppon the mounte Sinai, he gaue him two tables of witnesse: which were of stone and written with the finger of God.

¶ The xxxij. Chapter

AND when the people sawe that it was long or Moses came doune out of the mountayne, they gathered them selues together and came vnto Aaron and sayde vnto him: Vp and make vs a god to goe before vs: for of this Moses the felowe that brought vs out of the lande off Egypte, we wote not what ys become.

And Aaron saide vnto them: plucke of the golden earynges which are in the eares of youre wyues, youre sonnes and of youre doughters: and brynge them vnto me. And all the people plucked of the golden earynges that were in their eares, and broughte them vnto Aaron. And he receaued them of their handes and facyoned it with a grauer and made it a calfe of molten metall. And they sayde: This is thi god O Israel, whiche brought the out of the lande off Egypte.

And when Aaron sawe that, he made an altare

tare before it, and made a proclamation saing to morow shalbe holy daye vnto the Lorde. And they rose vp in the mornyng and offred burnt offrynges, and brought offrynges of attonement also. And than they satt them doune to eate and drynke, and rose vpp agayne to playe.

Than the Lorde sayde vnto Moses: go get the doune, for thi people which thou broughtest out of the lāde of Egypte, haue marred all they are turned at once out of the waye whiche I comaunded the, and haue made the a calfe of molten metall, and haue worshipped it and haue offred therto and haue saide: This is thy God thou Israel, which hath brought the out of the lande of Egypte. And the Lorde sayde vnto Moses: beholde, I see this people that it is a stiff necked people, and now therefore suffice me that my wrath maye waxe hote vppō the, and that I maye consume the: and than will I make of the a mightie people,

Than Moses besoughte the Lorde his God, and sayde: O Lord, why shuld thy wrath waxe hote apō thy people which thou hast brought out of the lande of Egypte with great power and with a mightie hande? wherefore shuld the Egyptians speake and saye: For a mischefe dyd he brynge them out: euen for to slee them in

The poppe
voulde curse
xx. hundred
thoufande as
blacke as co
les, and sende
the to hell for
to haue soche
a proffre, and
voulde not
haue prayed
as Moses did.

them in the mountayns, and to consume them from the face of the erth. Turne from thi fearse wrath, and haue compassion ouer the wickednesse of thi people. Remēbre Abrahā, Isaac and Israel thy seruantes, to whō thou sworeſt by thyne owne ſelfe and ſaideſt vnto thē: I wil multiplye youre ſeed as the ſtarres of heauen, and al this lande which I haue ſaide, I will geue vnto youre ſeed: and they ſhall eheret it for euer. And the Lorde refrayned him ſelfe from that euell, which he ſayde he wolde do vnto his people.

And Moſes turned his backe and went doune frō the hyll, and the .ij. tables of witneſſe in his hande: which were wryttē on both the leaues and were the worke of God, and the writinge was the writinge of God graue upon the tables. And when Iofua herde the noyſe of the people as they ſhouted, he ſaide vnto Moſes: there is a noyſe of warre in the hoſte. And he ſayde: it is not the crye of thē that haue the maſtrye. nor of thē that haue the worſe: but I doo heare the noyſe of ſynginge.

And as ſoone as he came nye vnto the hoſte and ſawe the calfe and the daunſyng, his wrath waxed hote, and he caſt the tables out of his hande, and brake them euen at the hyll foote. And he toke the calfe which they had made
and

and burned it with fyre, and ſtampit it vnto powder and ſtrowed it in the water, and made the childern of Israel drynke. And thā Moſes ſayde vnto Aarō: what dyd this people vnto the that thou haſt brought ſo great a ſynne upon them.

And Aaron ſayde: let not the wrath of my Lorde waxe fearſe, thou knoweſt the people that they are euen ſett on myſchefe: they ſayde vnto me: make us a god to goo before us, for we wote not what is become of Moſes the ſerlow that brought us out of the lande of Egipte. And I ſayde vnto them: let them that haue golde, take and brynge it me: and I keſt it in to the fyre, and there of came out this calfe

when Moſes ſawe that the people were naked (for Aaron had made them naked vnto their ſhame when they made inſurrection) he went and ſtoode in the gate of the hoſte and ſayde: Yf any man perteyne vnto the Lorde, lett him come to me. And all the ſonnes of Leui gathered them ſelues together and came vnto him. And he ſayde vnto them, thus ſayeth the Lorde of Israel: put euery man his ſwerde by his ſyde, and goo in and out from gate to gate thorow out the hoſte: and ſlee euery man his brother, euery man his frende and euery man his neighbour. And the childern of Leui dyd
as Mo

The popis
bull fleeth
moos the A-
rons calf, eu-
an hundred
thousand for
one heere of
them.

as Moses had sayde. And there were slayne of the people the same daye, aboute thre thousand men. Then Moses sayde: fyll youre handes vnto the Lorde this daye, euey man vppō his sonne and vppon his brother: to brynge vppō you a blessinge this daye.

And on the morowe, Moses sayde vnto the people: Ye haue synned a great synne. But now I will goo vpp vnto the Lorde, to witte whether I can make an attonement for youre synne.

And Moses went agayne vnto the Lorde and sayde: Oh, this people haue synned a great synne and haue made the a god of golde: Yet forgeue them their synne I praye the: Yf not wype me out of thy booke which thou hast written. And the Lorde sayde vnto Moses: I will put him out of my booke that hath synned agaynst me. But goo and brynge the people vnto the lande which I sayde vnto the: beholde, myne angell shall goo before the. Neuerthelater in the daye when I vyset, I will vysett their synne vppon them. And the Lorde played the people, because they made the calfe which Aaron made.

The. xxxiiij. Chapter

ANd the Lorde sayde vnto Moses: departe ad goo hence: both thou ad the people

O pitifull
Moses, ad li-
ke vyse O
mercifull pa-
ul Roma. ix.
And o abho-
minable pope
vwith all his
mercilesse
doles.

people which thou hast brought out of the lād of Egipte, vnto the lande which I swore vnto Abraham, Isaac ad Jacob saynge: vnto thi seed I will geue it. And I will sende an angell before the, and will cast out the Canaanites, the Amorites, the Hethites, the Pherezites, the Hevites and the Jebusites: that thou maist goo in to a lande that floweth with mylke ad honye. But I will not goo among you my selfe, for ye are a styfnecked people: lest I consume you by the waye. And when the people heard this euell tydinges, they sorowed: ad no mā dyd put on his best rayment.

And the Lorde spake vnto Moses, saye vn to the childern of Israel: ye are a styfnecked people: I must come ons sodenly apou you, ad make an ende of you. But now put youre goodly raymēt from you, that I maye mete w hat to do vnto you. And the childern of Israel layde their goodly raymēt from them euē vnder the mount Horeb.

And Moses toke the tabernacle ad pitched it without the hoste a ferre of frō the hoste, ad called it the tabernacle of wytnesse. And al that wold axe any questiō of the Lorde, went out vnto the tabernacle of wytnesse which was without the hoste. And when Moses wēt out vnto the tabernacle, all the people rose

vp ad

XXXIII. Chaptre.

vp and stode euery man in his tentdore and lo-
ked after Moses, vntill he was gone in to the
tabernacle. And as sone as Moses was entred
in to the tabernacle, the clouden piler descen-
ded and stode in the dore of the tabernacle, ad
he talked with Moses. And when all the peo-
ple sawe the clouden piler stonde in the tabe-
rnacle dore, they rose vp and worshipped: euery
man in his tentdore.

And the Lorde spake vnto Moses face to
face, as a man speaketh vnto his frende. And
whem Moses turned agayne in to the hoste,
the ladd Iosua his seruante the sonne of Nun
departed not out of the tabernacle. And Mo-
ses sayde vnto the Lorde: se, thou saydest vnto
me: lede this people forth, but thou shewest
me not whom thou wilt send with me. And
hast sayde moreouer: I knowe the by name and
thou hast also founde grace in my syghte:
Now therfore, yf I haue founde fauoure in thi
syghte, ihē shewe me thy waye ad let me knowe
the: that I maye synde grace in thi sighte. And
loke on this also, how that this nacyon is thi
people.

The popish
saye, my chy-
rch, mi parshi,
my diocese,
and the mon-
kes and freres
saye all is ou-
re.

And he sayde: my presence shall goo with
the, and I will geue the rest. And he sayde: yf
thi presence goo not with me, carye us not hen-
se for how shall it be knowne now that both
I and

XXXIII. Chaptre. Fo. XLIII.

I and thi people haue founde fauoure in thi sy-
ghte, but in that thou goest with us: that both
I and thi people haue a preemynence before
all the people that are vpon the face of the er-
th. And the Lorde sayde vnto Moses: I will
doo this also that thou hast sayde, for thou hast
founde grace in my sighte, and I knowe the
by name.

And he sayde: I besech the, shewe me thi
glorye: And he sayde: I will make all my good
goo before the, and I will be called in this na-
me Iehouah before the, ad wil shewe mercy to
whom I shew mercy, and will haue compassio-
on on whom I haue compassion. And he say-
de furthermore: thou mayst not se my face, for
there shall no man se me and lyue.

And the Lorde sayde: beholde, there is a
place by me, and thou shalt stonde apon a roc-
ke, and while my glorye goeth forth I will put
the in a clyfte of the rocke, and will put myne
hande apon the while I passe by. And then I
will take awaye myne hande, and thou shalt
se my backe partes: but my face shall not be
sene.

The. xxxiiij. Chapter.

ANd the Lorde sayde vnto Moses: heu-
the. ij. tables of stone like vnto the first
that I maye write in the the wordes which we-
re in

XXXIII. Chapter.

re in the fyrst.ij. tables, which thou brakest. And be redye agaynst the mornynge that thou mayst come vpp early vnto the mount of Sinai and stode me there apō the toppē of the mount. But let no man come vp with the, nether let any man be sene thorow out all the mount, nether let shepe nor oxen fede before the hyll.

And Moses hewed.ij. tables of stone like vnto the first and rose vp early in the morninge and went vp vnto the mount of Sinai as the Lorde commaunded him: and toke in his hāde the.ij. tables of stone. And the Lorde descended in the cloude, and stode with him there: and he called apō the name of the Lorde. And whē the Lorde walked before him, he cryed: Lorde Lorde God full of compassion and mercy, which art not lightly angrye but abundānt in mercy and truth. and kepest mercy in store for thousandes, and forgettest wikednesse, trespāce and synne (for there is no man ynnocēt before the) and visitest the wikednesse of the fathers vpon the childern and apon childerns childern. euen vnto the thryd and fourth generatiō. And Moses bowed hymself to the erth quykly, and worshipped and sayde: yf I haue founde grace in thi sighte o Lorde, than let my Lorde goo with us (for it is a stuburne people) and haue mercy apon

XXXIII. Chapter. Fo. XLIII.

apō oure wikednesse and oure synne, and let us be thyne enheritaunce.

And he sayde: beholde, I make an appoyment before all this people, that I will do maner uells: soch as haue not bene done in all the worlde, nether amonge any nacyon. And all the people amonge which thou art, shall se the worke of the Lorde: for it is a terryble thinge that I will doo with the: kepe all that I commaunde the this daye, and beholde: I will cast out before the: the Amorites, Canaanites, Hethites, Pherezites, Hewites and Iebusites. Take hede to thi selfe, that thou make no compacte with the inhabiteurs of the lōde whether thou goest lest it be cause of ruine amonge you. But ouerthrowe their alters and breke their pilers, and cutt doune their grooues, for thou shalt worshippe no straunge God For the Lorde is called gelous, because he is a gelous God: lest yf thou make any agrement with the inhabiteurs of the lande, when they go a whoorynge after their goddes and do sacrifice vnto their goddes, they call the and thou eate of their sacrifyce: and thou take of their daughters vnto thi sonnes, and when their daughters goo a whoorynge after their goddes, they make thi sonnes goo a whoorynge after their goddes also.

Thou

Thou shalt make the no goddes of metall
The fest of swete bred thou kepe, ad. vii.
dayes thou shalt eate vnlcueded bred (as I
commaunded the) in the tyme apoynted in the
moneth of Abib: for in the moneth of Abib
thou camest out of Egipte. All that breaketh
vp the matryce shalbe mine, and all that breake
th the matryce amonge thi catell, yf it be ma
le: whether it be ox or shepe. But the first of
the asse thou shalt by out with a shepe, or yf
thou redeme him not: se thou breake his necke.
All the firstborne of thi sonnes thou must
nedes redeme. And se that no mā appeare be
fore me emptye.

That is a god
texte for the
popes

Sixe dayes thou shalt worke, and the seueñ
thou shalt rest: both from earynge and reapyn
ge. Thou shalt obserue the feast of weekes wi
th the fyrst frutes of wheate heruest, ad the fe
ast of ingaderynge at the yeres ende. Thise in
a yere shall all youre men childern appeare be
fore the Lorde Ichouah God of Israel: for I
will cast out the nacyns before the and will
enlarge thi costes, so that no man shall desyre
thi londe, while thou goest vp to appeare befo
re the face of the Lorde thi God, thrysc in the
yere.

Thou shalt not offre the bloude of my sa
crifyce with lcueded bred: nether shall ought
of the

of the sacrifice of the feast of Passouer, be le
se vnto the morninge. The first of the firstfru
tes of thy lōde, thou shalt brynge vnto the hou
se of the Lorde thy God. And se, that thou
seth not a kydd in his mothers mylke.

And the Lorde sayde vnto Moses: write
these wordes, for vppon these wordes I haue
made a couenaunt with the and with the chil
dern of Israel. And he was there with the Lor
de. xl. dayes ad. xl. nyghtes, ad nether ate bred
nor dronke water. And he wrote in the tables
the wordes of the couenaunt: euen ten verses.

And Moses came doune from mount Si
nai and the. ij. tables of witnesse in his hande,
and yet he wist not that the skynne of his face
shone with beames of his comenyng with
him. And when Aaron and all the childern of
Israel loked upon Moses and sawe that the
skynne of his face shone with beames, they we
re a frayde to come nye him. But he called thē
to him, and then Aaron and all the chiefe of
the companye came vnto him, ad Moses tal
ked with them.

And at the last all the childern of Israel ca
me vnto him, and he commaunded them all
that the Lorde had sayde vnto him in mount
Sinai. And as soone as he had made an ende
of comenyng with them, he put a couerynge
I apou

apō his face. But whē he went before the Lorde to speak with him, he toke the couerige of vntill he came out. And he came out and spake vnto the childern of Israel that which he was commaunded. And the childern of Israel sawe the face of Moses, that the skynne of his face shone with beames: but Moses put a couerynge vppon his face, vntill he went in, to comen with him.

The. xxxv. Chapter.

ANd Moses gathered all the companye of the childern of Israel together, and sayde vnto them: these are the thinges which the Lorde hath commaunded to doo: Sixe dayes ye shall worke, but the seuenth daye shall be vnto you the holy Sabbath of the Lordes rest: so that whosoever doth any worke there in, shall dye. Moreouer ye shall kyndle no fyre thorow out all youre habitacyons apō the Sabbath daye.

And Moses spake vnto all the multitude of the childern of Israel sainge: this is the thinge which the Lorde cōmaūded saynge: Geue frō amōge you an heueoffringe, vnto the Lorde. All thatt are willynge in their hartes, shall brynge heueoffringes vnto the Lorde: golde, syluer, brasse: Iacynete, scarlet, purpull, bysse ād gootes hare: rams skynnes red and taxus skynnes and

nes and Sethim wodd: and oyle for lightes ād spices for the anoyntyng oyle ād for the sweete cens: And Onixstones and stones to be sett for the Ephod and for the brestlappe.

And let all them that are wylsharted amōge you, come and make all that the Lorde hath commaunded: the habitacion and the tent there of with his couerynge ād his rynges, borders, barres, pilers and sokettes: the arke and the staues thereof with the mercyseate ād the vayle that couereth it: the table and his staues with all that perteyneth thereto ād the shewebred: the candelsicke of lighte with his apparel and his lampes ād the oyle for the lightes: the censalter and his staues, the anoyntyng oyle and the sweete cens ād the hangynge before the tabernacle dore: the alter of burnt sacrificees ād his brasen gredyren that longeth there to with his staues ād all his ordynaūce ād the lauer and his fote: the hangynges of the court with his pilers and their sokettes, and the hangynge to the dore of the courte: the pynnes of the habitacion and the pynnes of the courte with their boordes: the mynystrynge garmentes to mynsyre with in holynesse, and the holy vestimentes of Aaron the preast and the vestimentes of his sonnes to mynsyre in.

I ij And

The Pope
speaketh that
whiche he is
nor comma-
unded.

XXXV. Chapter.

And all the companye of the childern of Israel departed from the presence of Moses. And they went (as many as their hartes coraged them and as many as their spirites made them willynge) and broughte heueoffrynges vnto the Lorde, to the makynge of the tabernacle of wytnesse and for all his vses and for the holy vestmentes. And the men came with the wemen (euen as manye as were willynge harted) and brought bracelettes, earynges, rynges and girdels and all maner Jewels of golde. And all the men that wauced waueoffrynges of golde vnto the Lorde and euery man with whom was founde Iacynete, scarlet, purpull, bysse or gootes hayre or red skynnes of rammes or taxus skynnes, brought it. And all that houe vpp golde or brasse, brought an heueoffrynge vnto the Lorde. And all men with whom was founde sethim wodd mete for any maner worke or scruyce, brought it.

And all the wemen that were wise herted to worke with their handes, spanne, and brought the sponne worke, both of Iacynete, scarlet, purpull and bysse. And all the wemen that excelled in wysdome of herte, spāne the gotes hayre. And the lordes brought Onix stenes and settstones for the Epod, and for the brest lappe, and spyce and oyle: both for the lightes
and

XXXVI. Chapter. Fo. XLVII

and for the anoyntyng oyle and for the swete cens. And the childern of Israel brought wyllyngeoffrynges vnto the Lorde, both men and women: as many as their hartes made the wyllynge to brynge, for all maner workes which the Lorde had commaunded to make by the hande of Moses.

And Moses sayde vnto the childern of Israel: beholde, the Lorde hath called by name Bezabeel the son of Uri the son of Hur of the trybe of Iuda, and hath fylled him with the sprete of God, with wysdome, vnderstōdinge and knowlege, euen in all maner worke, and to fynde out curyous workes, to worke in golde, syluer and brasse: and with grauynge of stones to sett, and with keruyng in wodd, and to worke in all maner of sotle workes. And he hath put in hys harte the grace to teach: both him and Ahaliab the son of Ahisamach of the trybe of Dan hath he fylled with wysdome of herte, to worke all maner of grauen worke: they are also broderers and workers with needle, in Iacynete, scarlet, purple and bysse, and are workers that can make all maner worke, and can deuylse sotle workes.

The. xxxvi. Chapter.

AND Bezaleel wrought and Ahaliab and all wyse harted mē to whom the Lorde had

XXXVI. Chapter

had geuen wysdome and vnderstandynge, to knowe how to worke all maner worke for the holye service, in all that the Lorde commaunded. And Moses called for Bezaleel Ahahab and all the wise harted men in whose hartes the Lorde had put wysdome, euē as many as their hartes coraged to come vnto the worke to worke it. And they receaued of Moses all the heueoffrynges which the children of Israel had brought for the worke of the holye service to make it with all. And they brought besyde that wyllyngeoffrynges euery morning.

And all the wise men that wrought all the holye worke, came euery man from his worke which they made, and spake vnto Moses saying: the people brynge to moch and aboute that is ynough to serue for the worke which the Lorde hath commaunded to make. And then Moses gaue a commaundment, and they caused it to be proclaimed thorow out the hoste saying: se that nether man nor woman prepare any moare worke for the holy heueoffrynge, and so the people were * forboden to brynge: for the stuffe they had, was sufficient for them vnto all the worke, to make it and to moch.

And

XXXVI. Chapter. Fo. XLVIII.

And all the wise harted men amonge them that wroughte in the worke of the habytacion made: euē .xx. corteynes of twyned bysse, lacyncte, scarlet and purple, and made them full of cherubyns with broderd worke. The length of one curtayne was .xxviij. cubettes and the bredth .iiij. and were all off one sylc. And they coupled fyue curtaynes by them selues, and other fyue by them selues. And they made fyfye loupes of lacyncte alonge by the edge of the vtmost curtayne, euē in the silvege of the couplynge courtayne: And likewise they made on the syde of the vtmost couplynge curtayne on the other syde, fyfye loupes they made in the one curtayne, and fyfye in the edge of the couplynge courtayne on the other syde: so that the loupes were one oueragenst another. And they made fyfye rynges of golde, and coupled the curtaynes one to another with the rynges: and so was it made a dwellinge place.

And they made .xi. curtaynes of gootes heere to be a tent ouer the tabernacle .xxx. cubettes longe a pece and .iiij. cubettes brode, and they all .xi. of one sylc. And they coupled .v. by them selues, and

when wil the
Pope saye
hoo, and for-
bid to offere
for the hyl-
dinge of saint
Peters chyr-
ch: and when
will oure spi-
ritualtie saye
hoo, and for-
bid to geue
the more lon-
ge ad to ma-
ke moo fada-
cions: neuer
verely vntill
they haue all

XXXVI. Chapter

and. vi. by them selues, and they made fyfye loupes alonge by the border of the vtmoſt couplinge courtayne on the one ſyde, and fyfye in the edge of the couplynge curtayne on the other ſyde. And they made fyfye rynges of braſſe to couple the tent together that it myghte be one. And they made a couerynge vnto the tent of rammes ſkynnes red, and yet another of taxus ſkynnes aboue all.

And they made bordes for the dwellinge place of ſethim wodd that ſtoode vpright euery borde. x. cubetes longe and a cubet and an halfe brode. And they made. ij. fete to euery boorde of the dwellinge place ioyninge one to another. And they made. xx. boordes for the ſouth ſyde of the habytacyon, and xl. ſokettes of ſyluer vnder the. xx. boordes. ij. ſokettes vnder euery boorde, euen for the. ij. fete of the. And for the other ſyde of the dwellinge towarde the north, they made other. xx. boordes with xl. ſokettes of ſyluer. ij. ſokettes vnder euery boorde. And behynde in the ende of the tabernacle towarde the weſt, they made. vi. boordes and. ij. other bordes for the corners of the habytacyon behynde, and they were ioyned cloſſe both beneth and alſo aboue with clampes, and thus they dyd to both the corners: ſo they were in all. viij. boordes and. xvi. ſokettes, vnder

der

XXXVII. Chapter Fo. LXIX.

der euery borde two ſokettes.

And they made barres of ſethim wodd. v. for the bordes of the one ſyde of the habytacyon and. v. for the other, and ſiue for the bordes of the weſt ende of the habytacion. And they made the myddell barre to ſhote thorowe the bordes: euen from the one ende to the other, and ouerlayde the bordes with golde, and made the rynges of golde to thruſt the barres thorow, and couered the barres with golde. And they made an hangyng of lacinete, of ſcarlett purple and twyned byſſe with cherubyns of broderd worke. And made ther vnto. iiij. pilers of ſethim wodd and ouerlayde them with golde. Their knoppes were alſo of gold, and they caſt for them. iiij. ſokettes of ſyluer. And they made an hangyng for the tabernacle dore: of lacinete, ſcarlet, purple and twyned byſſe of nedle worke, and the pilers of it were ſiue with the ir knoppes, and ouerlayde the heades of them and the whooppes with golde, with their ſiue ſokettes of braſſe.

The. xxxvij. Chapter

ANd bezael made the arcke of ſethim wodd two cubettes and an halfe longe and a cubette and a halfe brode, and a cubett and a halfe hie: and ouerlayde it with ſync golde

de

de both within and without, and made a crowne of golde to it rounde aboute, and cast for it .iiij. rynges of golde for the .iiij. corners of it: twoo rynges for the one syde and two for the other, and made staues of Sethim wodd, and couered them wyth golde, and put the staues in the rynges alonge by the syde of the arke to bere it with all.

And he made the mercyseate of pure golde two cubettes and a halfe longe and one cubette and a halfe brode, and made two cherubyns of thicke golde apon the two endes off the mercyseate: One cherub on the one ende, and another cherub on the other ende of the mercyseate. And the cherubyns spredde out their wynges aboute an hye, and couered the mercyseate therewith, And their faces were one to another: euen to the mercyseate warde, were the faces of the cherubins.

And he made the table of sethim wodd two cubettes longe and a cubette brode, and a cubette and an halfe hyghe, and ouerlayde it with fine golde, and made thereto a crowne of golde rounde aboute, and made thereto an whoope of an hande brede rounde aboute, and made vnto the whope a crowne of golde rounde aboute, and cast for it .iiij. rynges of golde ad put the rynges in the .iiij. corners by the fete:

euen

euen vnder the whope to put staues in to bere the table with all. And he made staues of Sethim wodd and couered them with golde to bere the table with all, and made the vessels that were on the table of pure golde, the dysshes, spones, flatpeces and pottes to poure with all,

And he made the candellsticke of pure thicke golde: both the candellsticke and his shaft: with braunces, bolles, knoppes ad floures proceedinge out of it. Sixe braunches proceedinge out of the sydes thereof .iiij. out of the one syde and .iiij. out of the other. And on euey braunche were .iiij. cuppes like vnto almondes, wyth knoppes and floures thorow out the sixe braunches that proceded out of the candellsticke. And apon the candellsticke selfe, were .iiij. cuppes after the facyon of almondes with knoppes and floures: vnder euey two braunches a knoppe. And the knoppes and the braunches proceded out of it, and were all one peece of pure thicke golde. And he made seuen lampes thereto, and the snuffers thereof, ad fyrepaines of pure golde. An hundred weyghte of pure golde, made both it and all that belonged thereto.

And he made the cēsalter of sethim wodd of a cubett lōge ad a cubett brode: euē .iiij. square and

and two cubettes hye with hornes procedynge out of it. And he couered it with pure golde both the toppe and the sydes rounde aboute and the hornes of it, and made vnto it a crowne of golde rounde aboute. And he made two rynges of golde vnto it, euen vnder the crowne upon ether syde of it, to put staues in for to bere it with al: and made staues of sethim wodd, and ouerlayde them with golde. And he made the holy anoyntinge oyle and the swete pure incense after the apothecarys crafte.

¶ The. xxxviij. Chapter

AND he made the burnt offrynge alter of sethim wodd, foure cubettes longe and v. cubettes brode: euen. iij. square, and. iij. cubettes hye. And he made hornes in the. iij. corners of it procedynge out of it, and ouerlayde it with brasfe. And he made all the vessels of the alter: the cauldrons, shovels, basyns, fleshokes and colepannes all of brasfe.

And he made a brafen gredyren of networke vnto the alter rounde aboute alowe beneath vnder the compasse of the alter: so that it reached vnto halfe the altare, and cast. iij. rynges of brasfe for the. iij. endes of the gredyren to put staues in. And he made staues of sethim wodd and couered them with brasfe, and put the staues in the rynges alonge by the alter syde to

de to bere it with all, and made the alter holowe with bordes.

And he made the lauer of brasfe and the fote of it also of brasfe, in the syghte of them that dyd watch before the dore of the tabernacle of witnesse.

And he made the courte with hangynges of twyned bysse of an hundred cubettes longe vpon the south syde, and. xxx. pilers with. xxx. sokettes of brasfe: but the knoppes of the pilers, and the whoopes were syluer. And on the north syde the hangynges were an hundred cubettes longe with. xx. pilers and. xx. sokettes of brasfe, but the knoppes and the whoopes of the pilers were of syluer. And on the west syde, were hangynges of. l. cubettes longe, and. x. pilers with their. x. sokettes, and the knoppes and the whoopes of the pilers were syluer. And on the east syde towarde the sonne rysynge, were hangynges of. l. cubettes: the hangynges of the one syde of the gate were. xv. cubettes longe, and their pilers. iij. with their. iij. sokettes. And off the other syde of the court gate, were hangynges also of. xv. cubettes longe, and their pilers. iij. with. iij. sokettes. Now all the hangynges of the courte rounde aboute, were of twyned bysse, and the sokettes of the pilers were brasfe: but the knoppes and the whoopes of the pilers were syluer.

XXXVII. Chapter.

re syluer, and the heedes were ouerlayde with syluer, and all the pilers of the courte were whoped aboute with syluer. And the hanginge of the gate of the courte was nedleworke: of lacinete, scarlet, purple, and twyned bysse. .xx. cubettes longe and fiue in the bredth, acordynge to the hangynges of the courte. And the pilers were. .iiij. with. .iiij. sokettes of brasse, and the knoppes of syluer, and the heedes ouerlayde with syluer and whoped aboute with syluer, and all the pynnes of the tabernacle and of the courte rounde aboute were brasce.

This is the summe of the habitacyō of witnesse, whiche was counted at the commaundment of Moses: and was the office of the Leuites by the hande of Ithamar sonne to Aaren the preast. And Bezakel sonne of Uri sonne to Hur of the trybe of Iuda, made all that the Lorde commaunded Moses, and with hi Ahiahiab sonne of Ahisamach of the tribe of Dan, a cōnyng grauer and a worker of nedle worke In lacinete, scarlett, purple and bysse.

All the golde that was occupyde apon all the worke of the holy place (whiche was the golde of the waueofferynge) was .xxix. hundred weyght and seuen hundred and .xxx. cycles, acordynge to the holy cycle. And the summe of syluer that came of the multitude, was .v.

score

XXXVIII. Chaptre Po. LXXII

score hundred weyght and a thousande seuen hundred and .lxxv. cycles of the holy cycle. Euery man offrynge halfe a cycle after the weyght of the holy cycle amonge them that went to be nombred from .xxx. yere olde and aboue, amonge .vj. hundred thousande and .iiij. thousande and .v. hundred and .l. men.

And the .v. score hundred weyght of syluer, went to the castynge of the sokettes of the sanctuary and the sokettes of the wayle: an hundred sokettes of the fiue score hundred weyght an hundred weyght to euery sokette. And the thousande seuen hundred and .lxxv. cycles, made knoppes to the pilers and ouerlayde the heedes and whoped them.

And the brasce of the waueofferynge was .lxx. hundred weyght and two thousande, and .iiij. hundred cycles. And therewith he made the sokettes to the doore of the tabernacle of witnesse, and the brasen altare, and the brasen gredyren that longeth thereto, and all the vessels of the alter, and the sokettes of the courte rounde aboute, and the sokettes of the courtgate, and all the pynnes off the habitacyon, and all the pynnes of the courte rounde aboute.

And of

And of the Iacynete, scarlet, purple and twyned bysse, they made the vestimētes of ministracion to do seruyce in in that holye place, and made the holye garmentes that perteyned to Aaron, as the Lorde commaunded Moses.

And they made the Ephod of golde, Iacinte, scarlet, purple, and twyned bysse. And they dyd beate the golde in to thynne plates, ād cutte it in to wyres: to worke it in the Iacinte, scarlet, purple and the bysse, with broderd worke. And they made the sydes come together, and cloosed them vp by the two edges. And the brodrynge of the girdel that was vpon it, was of the same stuffe and after the same worke of golde, Iacinte, scarlet, purple and twyned bysse, as the Lorde commaunded Moses.

And they wrought onix stones cloosed in ouches of golde and graued as sygnettes are grauen with the names of the children of Israel, and put them on the shulders of the Ephod that they shulde be a remembraunce off the children of Israel, as the Lorde commaunded Moses.

And they made the brestlappe of conning worke, after the worke of the Ephod: euen of golde, Iacinte, scarlet, purple ād twyned bysse

And

And they made it. iij. square ād double, an hāde bredth longe and an hande bredth brode. And thei filled it with. iij. rowes of stones (the first rowe: Sardios, a l' opas ād smāragdus. the secōde rowe: a Rubin, a Saphir ād a Diamōde. The. iij. rowe: Liguriōs, an Achat ād a Amatiſt. The fourth rowe: a Turcas, an Onix ād a Iaspis) cloosed in ouches of gold in their inclofers. And the. xij. stones were graue as sygnettes with the names of the childern of Israel: eueri stone with his name, acordinge to the. xij trybes.

And they made apon the brestlappe, twoo fastenyng cheynes of wrethen worke ād pure golde. And they made two hokes of golde ād two golde rynges, and put the two rynges apō the two corners of the brestlappe. And they put the two chaynes of golde in the. ij. rynges, in the corners of the brestlappe. And the. ij. endes of the two cheynes they fastened in the. ij. hokes, ād put them on the shulders of the Ephod apon the forefront of it.

And they made two other rynges of golde and put them on the two other corners of the brestlappe alonge apon the edge of it, toward the insyde of the Ephod that is ouer agaynst it. And they made yet two other golde rynges, ād put them on the. ij. sydes of the Ephod, beneth

K onthe

on the fore syde of it: euē where the sydes goe together, aboue upon the brodrynge of the Ephod, and they strayned the brestlappe by his ringes vnto the ringes of the Ephod, with laces of Iacinthe, that it mighte lye fast upon the brodrynge of the Ephod, and shulde not be loosed from of the Ephod: as the Lorde commaunded Moses.

And he made the tunycle vnto the Ephod of wouen worke and all together of Iacinthe, and the heade of the tunycle was in the myddest of it as the color of a partlet, with a bonde rounde aboute the color, that it shulde not rent. And they made beneth upon the hem of the tunycle: pomgranates of Iacinthe, scarlett, purple and twyned bysse. And they made litle belles of pure golde, and put them amonge the pomgranates rounde aboute vpon the edge of the tunycle a bell and a pomgranate, a bell and a pomgranate rounde aboute the hemmes of the tunycle to mynistrise in, as the Lorde commaunded Moses.

And they made cotes of bysse of wouen worke for Aaron and his sonnes, and a mytre off bysse, and goodly bonettes of bysse, and linnen breeches off twyned bysse, and a gyrdell of twyned bysse, Iacynthe, scarlett and purple: euen of needle worke, as the Lorde commaunded Moses,
And

And they made the plate of the holy croune of fine golde, and wrote vpon it with graue worke the holynes of the Lorde. and tyed it to a lace of Iacinthe to fasten yt an hysse upon the mytre, as the Lorde commaunded Moses.

Thus was all the worke of the habitacyon of the tabernacle of witnesse, synysshed. And the childern of Israel dyd, accordyng to all that the Lorde had commaunded Moses. And they brought the habitacyon vnto Moses: the tent and all his apparell thereof: the buttones boordes, barres, pilers and sokettes: and the couerynge of rams skynnes red, and the couerynge of taxus skynnes, and the hanginge vayle, and the arcke of witnesse with the staues thereof, and the mercyseate: the table and all the ordinaunce thereof, and the shewbred, and the pure candelsticke, and the lampes prepared therevnto with all the vessels thereof, and the oyle for lyghtes, and the golden altare and the anoyntyng oyle and the swete cens, and the hanginge of the tabernacle doore, and the brasen alter, and the gredycern of brasse longyng therevnto with his barres and all his vessels, and the lauer with his fote, and the hanginges of the courte with his pilers and sokettes, and the hanginge to the courte gate, his boordes and pyennes, and all the ordinaunce that

serueth to the habitacion of the tabernacle of witnesse, and the ministringe vestimentes to serue in the holy place, and the holy vestimentes of Aaron the preast and his sonnes raymēttes to ministrate in: acording to: all that the Lorde commaunded Moses: euen so the children of Israel made all the worke. And Moses behelde all the worke: and se, they had done it euen as the Lorde commaunded: and thā Moses blessed them.

¶ The. xl. Chapter

AND the Lorde spake vnto Moses saynge: In the first daye of the first month shalt thou sett vp the habitaciō of the tabernacle of witnesse, ād put therē the arcke of witnesse, and couer the arcke with the vayle, ād brynge in the table and apparell it, and brynge in the candellsticke and put on his lampes, and sett the censalter of golde before the arcke of witnesse, and put the hanginge of the dore vnto the habitacion. And sett the burntoffryng altar before the dore of the tabernacle of witnesse, ād sett the lauer betwene the tabernacle of witnesse, ād the altar, ād put water therē, and make the court rounde aboute, ād set vp the hanginge of the court gate.

And

And take the anoyntinge oyle and anoynt the habitacion and all that is there in, and halowe it and all that belonge thereto: that it maye be holye. And anoynte the altar of the burntoffringes and all his vessels, and sanctifie the altar that it maye be most holye. And anoynte also the lauer and his fote, and sanctifie it.

Of this texte the scole men dispute that the very anoyntinge alone maketh the prest now as so with out the bresslapp of light and perfectnesse so that they haue all power thereby and what they saye is done immediately whether they send to heven or hell, and that with out preachynge either of the lawe of God or of his holy Gospell.

Then brynge Aaron and his sonnes vnto the dore of the tabernacle of witnesse, and wash them with water. And put upon Aaron the holy vestimentes. and anoynte him and sanctifie him that he maye ministrate vnto me, that thine anoyntinge maye be an euerlastinge preasthode vnto the thorow out their generacions. And Moses dyd acordige to all that the Lorde commaunded him.

Thus was the tabernacle reared vp the first moneth in the secōde yere. And Moses reared vp the tabernacle ād fastened his sokettes, ād set vp the bordes ād put in their barres, ād reared vp the pillars, ād spred abroad the tāt ouer the habitaciō ād put the coueringe of the tent an hye aboute it: as the Lorde commaunded Moses.

And he toke ād put the testimonye in the arke ād sett the stauies to the arke and put the mercieseat an hye upon the arke, and brought to the

XXXVIII. Chapter.

te the arcke in to the habitaciō and hanged vp the vayle ad couered the arcke of witnesse, as the Lorde commaunded Moses.

And he put the table in the tabernacle off witnesse in the north syde of the habitaciō with out the vayle, and set the bred in ordre before the Lorde, euē as the Lorde had commaunded Moses.

And he put the candelsticke in the tabernacle of witnesse ouer agaynst the table in the south syde of the habitacion, and set vp the lampes before the Lorde: as the Lorde commaunded Moses. And he put the golden alter in the tabernacle of witnesse before the vayle, ad brent swete cens there on as the Lorde commaunded Moses. And set vp the hangynge in the dore of the habitacion, and set the burnt offering alter before the dore of the tabernacle of witnesse, and offred burnt offerings and meat offerings there on as the Lorde commaunded Moses.

And he set the lauer betwene the tabernacle of witnesse and the alter, and poured water there in to wash with all. And both Moses Aaron and his sonnes washed their hādes and their fete there at: both when they went in to the tabernacle of witnesse, or whē they went to the alter, as the Lorde cōmaunded Moses.

And

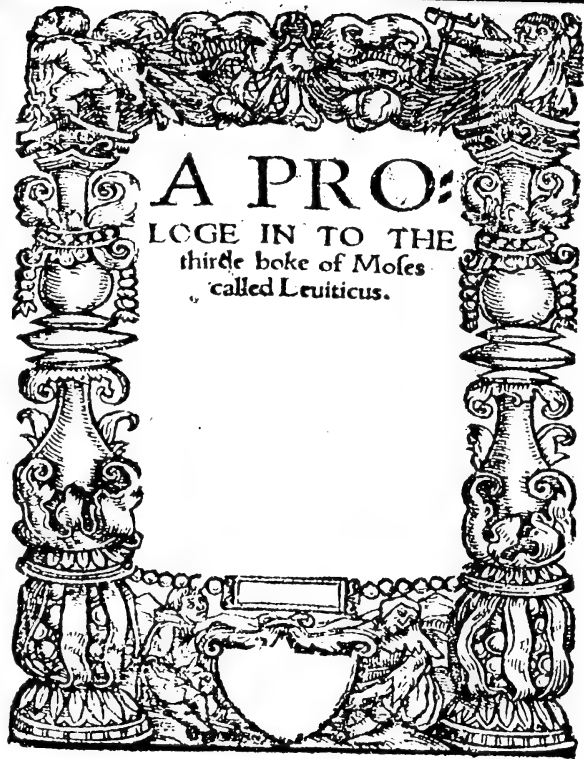
XXXVIII. Chaptre Fo. LXXXVI

And he rered vp the courte rounde aboute the habitacion and the alter, and set vp the hangynge of the courte gate: and so Moses fynished the worke.

And the clowde couered the tabernacle of witnesse, and the glorie of the Lorde fylled the habitacion: so that Moses coude not entre in to the tabernacle of witnesse, because the clowde abode there in, and the glorie of the Lorde fylled the habitacion.

When the clowde was taken vp from of the habitacyō, the childern of Israel toke their iornayes as oft as they iornayed. And yf the clowde departed not, they iornayed nott till it departed: for the clowde of the Lorde was apon the habitacion by daye, and fyre by nyghte: in the sighte of all the house of Israel in all their iornayes.

The ende of the seconde boke of Moses:



A PROLOGE IN TO THE
third booke of Moses
called Leviticus.

110 T
 ¶ Apologe in to the thirde boke of Moses,
 called Leuiticus.



These ceremonies which
 are described in the bo
 ke folowinge, were che
 flye ordained off God,
 (as I sayde in the ende
 of the prologe vppon
 Exodi) to occupye the
 mindes of that people
 the Israelites, and to kepe them from seruinge
 of God after the imaginacyon of their blinde
 zeale and good entent: that their consciences
 might be stablised and they sure that they plea
 sed God therein, which were impossible, yf a
 man did of his awne heed that which was not
 commaunded of God nor depēded of any ap
 poyntement made betwene him and God.
 Soch ceremonies were vnto them as an A.B.
 C. to lerne to spelle and read, and as a nurse
 to fede them with milke and pappe, and to spe
 eake vnto them after their awne capacitye and
 to lisper the wordes vnto them acording as the
 babes and childern of that age might founde
 them agayne. For all that were before Christ
 were in the infancye and childhod of the wor
 lde and sawe that sonne which we se openlye,
 but thorowe a cloude and had but feble and
 weake

110 T
 weakke imaginacions of Christ, as childern ha
 ue of mennes deades, a fewe prophetes excep
 te which he yet described him vnto other in sa
 crifices and ceremonies, likenesses, rydles, pro
 verbes, and darke and straunge speakinge vn
 tyll the full age were come that God wold sho
 we him openlye vnto the whole worlde and
 deliuer them from their shadowes and clou
 delight and the hethen out of their dead slepe
 of starcke blinde ignorancye. And as the sha
 dowe vanissheth awaye at the comynge of the
 light, euen so doo the ceremonies and sacrifici
 ces at the comynge of Christ, and are hence
 forth no more necessarye then a token left in
 remembraunce of a bargayne is necessarye whe
 the bargayne is fulfilled. And though they se
 me playne childifsh, yet they be not altogether
 frutelesse: as the popettes and .xx. maner of try
 fles which mothers permitte vnto their yonge
 childern be not all in vayne. For all be it that
 soch phantasies be permytted to satisfie the
 childers lustes, yet in that they are the mothers
 gife and be done in place and tyme at hir co
 maundement, they kepe the childern in awe
 and make them knowe the mother and also
 make them more apte agensle a more ston
 ger age to obaye in thinges of greater cre
 nestie.

A ij And

And moraouer though sacrifices and ceremonies can be no ground or fundacion to build apon: that is, though we can proue nought with them: yet when we haue once found oute Christ and his misteries, then we maye borrow figures, that is to saye allegories, similitudes or examples to open Christ and the secrettes off God hyd in Christ euen vnto the quicke, and to declare them more lyuely and sensebly with them than with all the wordes of the worlde. For similitudes haue more vertue and power with them than bare wordes, and lead a mans wittes further in to the pithe and marye and spirituall vnderstandinge of the thinge, than all the wordes that can be imagined. And though also that all the ceremonies and sacrifices haue as it were a sterrelyght of Christ, yet some there be that haue as it were the lighte of the brode daye a litle before the sonne risinge, and expresse him, and the circumstances and vertue of his deth so playnly as if we shulde playe his passyon on a scaffold or in a stage play openly before the eyes of the people. As the scapegoate, the brasen serpent, the oxe burnt without the hostie, the passeouerlambe &c. In so much that I am fully persuaded and can not but beleue that God had shewed Moses the secrettes of Christ and the verrey maner of his deth before

fore hande, and commaunded him to ordene them for the confirmation of oure faythes which are now in the cleare daye light. And I beleue also that the prophetes which folowed Moses to confirme his prophesyes and to maintayne his doctrine vnto Christes cominge, were moued by soch thinges to serche further of Christes secrettes. And though God wold not haue the secrettes of Christ generallye knowne, saue vnto a fewe familer frendes which in that infancye he made of mans witte to helpe the other babes: yet as they had a generall promysse that one of the seed of Abraham shuld come and blesse them, euen so they had a generall fayth that God wold by the same man saue them, though they wist not by what meanes as the very apostles when it was oft told them yet they coude neuer comprehend it, till it was fulfilled in deade.

And beyonde all this their sacrifices and ceremonies as farforth as the promysse annexed vnto them extende / so farforth they saued the and iustified them and stode them in the same steade as oure sacramentes doo vs: not by the power of the sacrifice or deade it selfe, but by the vertue of the faith in the promysse which the sacrifice or ceremonye preached and whereof it was a token or sygne. For the ceremonies and

and sacrifices were leste with them and commaunded them to kepe the promysse in remembrance and to wake vpp their fayth. As it is not ynough to sende manye on errandes and to tell them what they shall doo : but they must haue a remembraunce with them, and it be but a ringe of a rush aboute one of their fingers. And as it is not ynough to make a bargayne with wordes onely, but we must put thereto an oth and geue earnest to confirme the faith off the person with whom it is made. And in like maner yf a man promysse, what soeuer trifull it be, it is not belued excepte he hold vpp his finger also, soch is the wekenesse of the world. And therefore christ him self vsed oftymes diuerse ceremonies in curyng the sick, to sturre vpp their faith with all. As for an insample it was not the bloud of the lambe that saued the in Egypte, when the angell smote the Egyptians: but the mercye of God and his truth whereof that bloude was a token and remembraunce to sturre vpp their faythes wyth all. For though God make a promysse, yet it saueth none finallye but them that longe for it and praye God with a stronge fayth to fulfill it for his mercye and trueth onely and knowlege theyr vnworthynesse. And euen so oure sacramentes

tes(yf

tes(yf they be truely ministred) preach Christ vnto vs and leade oure faythes vnto Christ, by which faith oure synnes are done awaye and not by the deade or worke of the sacrament. For as it was impossible that the bloude off calves shuld put away synne: euen so is it impossible that the water of the ryuer shuld wash oure hartes. Neuerthelesse the sacramentes clese vs and absolue vs of oure synnes as the preastes doo, in preachinge of repentaunce and faith, for which cause either other of them were ordered, but yf they preach not, whether it be the preast or the sacrament, so profite they not.

And yf a man allege Christ Iohan in the. iij. chapter sayeng: Excepte a man be borne agayne of water and the holye goste he can not see the kingdome of God, and will therefore that the holy gost is present in the water and therefore the verye deade or worke doth put away synne: then I will send him vnto Paule whiche axeth his Galathians whether they receaued the holy goste by the deade of the laye or by preachinge of faith and there concludeth that the holy gost accompanieth the preaching of faith, and with the worde of faith, entreth the harte and purgeth it, which thou mayst also vnderstande by saynt Paule sayenge: ye are borne

a new

and sacrifices were leste with them and commaunded them to kepe the promysse in remembrance and to wake vpp their fayth. As it is not ynough to sende manye on errandes and to tell them what they shall doo : but they must haue a remembraunce with them, and it be but a ringe of a rushe aboute one of their fingers. And as it is not ynough to make a bargayne with wordes onely, but we must put thereto an oth and geue earnest to confirme the faith of the person with whom it is made. And in like maner yf a man promysse, what soeuer triffull it be, it is not beleued excepte he hold vpp his finger also, soch is the weakenesse of the world. And therefore christ him self vsed oftymes diuerse ceremonyes in curyng the syke, to sturre vpp their faith with all. As for an insample it was not the blood of the lambe that saued the in Egipte, when the angell smote the Egiptians: but the mercye of God and his truth whereof that bloude was a token and remembraunce to sturre vpp their faythes wyth all. For though God make a promysse, yet it saucth none finallye but them that longe for it and praye God with a stronge fayth to fulfill it for his mercye and truthe onely and knowlege theyr vnworthynesse. And euen so oure sacramentes

(yf

tes (yf they be truely ministred) preach Christ vnto vs and leade oure faythes vnto Christ, by which faith oure synnes are done awaye and not by the deade or worke of the sacrament. For as it was impossible that the bloude of calves shuld put awaye synne : euen so is it impossible that the water of the ryuer shuld wash oure hartes. Neuerthelesse the sacramentes cleanse vs and absolue vs of oure synnes as the preastes doo, in preachinge of repentaunce and faith, for which cause either other of them were ordered, but yf they preach not, whether it be the preast or the sacrament, so profite they not.

And yf a man allege Christ Iohan in the. iij. chapter sayeng: Excepte a man be borne agayne of water and the holye goste he can not see the kingdome of God, and will therefore that the holye gost is present in the water and therefore the verye deade or worke doth put awaye synne: then I will send him vnto Paule whiche axeth his Galathians whether they receaued the holye goste by the deade of the lawe or by preachinge of faith and there concludeth that the holye gost accompanyeth the preachinge of faith, and with the worde of faith, entreteth the harte and purgeth it, which thou mayst also vnderstande by saynt Paule sayenge : ye are borne

a new

a new out of the water thorowe the worde. So now if baptim preach me the wasching in christes bloude, so doth the holy gost accompany it and that deade of preachinge thorow sayth doth put awaye my synnes. For the holy gost is no dome god nor no god that goeth a mumminge. Yf a man saye of the sacrament of Christes bodye and bloud that it is a sacrifice as well for the dead as for the quicke and therefore the very deed it self iustifieth and putteth awaye synne. I answereth that a sacrifice is the sleynge off the body of a beest or a man: wherfore yf it be a sacrifice, then is christes body there slayne and his bloude there shed: but that is not so. And therefore it is properly no sacrifice but a sacrament and a memoriall of that euerlastinge sacrifice once for all which he offered apon the crosse now apon a. xv. hundred yeres ago and preacheth only vnto them that are alyue. And as for them that be dead, it is as profitable vnto them as is a candell in a lantrene without light vnto them that walke by the waye in a darke night, and as the gospell song in laten is vnto them that vnderstond none at all, and as a sermon preached to him that is dead and heareth it not. It preacheth vnto them that are alyue only, for they that be dead, yf they dyed in the faith which that sacrament preacheth, they

be sa

be fatte and are past all icopardye. For when they were alyue their hartes loued the lawe off God and therefore synned not, and were sory that their membres synned and euer moued to synne, and therefore thorow faith it was forgeuen them. And now their synnefull membres be dead, so that they can now synne no more, wherfore it is vnto them that be dead neither sacrament nor sacrifice: But vnder the pretence of their soule health it is a seruaunt vnto oure spiritualtyes holy couetnousnesse and an extorcyonar and a bylder of Abayes, Colleges, Chauntries and cathedrall chirches with false gotē good, a pickpurse, a pollar, and a bottomlesse bagge

Some man wold happely saye, that the prayers of the masse helpe moch: not the lyuinge only, but also the dead. Of the hote fire of their faruent prayer which consumeth faster then all the world is able to bringe sacrifice, I haue sayde sufficiently in other places. Howe be it it is not possible to bringe me in beleefe that the prayer which helpeth his awne master vnto no vertue, shuld purchesse me the forgeuēse of my synnes. If I sawe that their prayers had obtayned the grace to lyue soch a lisse as goddes worde did not rebuke, then could I sone be borne in hande that what soeuer they axed off

God

God their prayers shuld not be in vayne. But now what good can he wysh me in his prayers that enuieth me Christ the fode and the liffe of my soule? What good can he wish me whose herte cleaveth a sundre for payne when I am taught to repent of my euell?

Forthermore because that fewe knowe the vse of the olde testament, and the mooste parte thinke it nothinge peece starye but to make alle gories, which they fayne euery mā after hys owne brayne at all wyle advecture without any certayne rule: therefore (though I haue spoken off them in another place) yet lest the booke come not to all mennes handes that shalt reade this, I will speake off them here also a worde or twayne.

We had nede to take hede every where that we be not begyled with false allegories, when they be drawne out of the new testament, or the olde, ether out of any other storye or off the creatures of the worlde, but namely in this booke. Here a man had nede to put on all his spectacles and to arme him selfe agenst invisible spretes.

First allegories proue nothinge (and by allegories vnderstonde examples or similitudes borrowed of straunge matters and of another thinge than that thou entrest off) As thou
gh circ

gh circuncysson be a figure of baptim, yet thou canst not proue baptim by circuncysson For this argumēt were verye feble, the Israelites were circūcysed therefore we must be baptised. And in like maner though the offering of Isaac were a figure or ensample off the resurrection, yet is this argument nought, Abraham wold haue offered Isaac, but God deliuered him from deth, therefore we shall rylse agayne, and so forth in all other.

But the very vse of allegories is to declare and open a texte that it maye be the better perceaved and vnderstonde. As when I haue a cleare texte of Christ and of the apostles, that I must be baptysed, then I maye borowe an ensample of circuncysson to expresse the nature power and frute or effecte of baptim. For as circuncysson was vnto them a comen bagge signifieng that they were all sodiars off God to warre his warre and separatinge them from all other nacyons disobedient vnto God: euen so baptim is oure comen bagge and sure earnest and perpetuall memoriall that we pertaine vnto Christ and are separated from all that are not christes. And as circuncision was a token certifieng them that they were receaved vnto the fauoure off God and they
synnes

sinner forgiven them: even so baptim certifieth vs that we are wasshed in the bloude of christ and receaved to fauoure for his sake. and as circumcyssion signified vnto the cutting away of theyr awne lustes and sleynge of their fre will, as they call it, to folowe the will of god even so baptim signyfeth vnto vs repentaunce and the mortefyinge of oure unruly mēbres and body of synne, to walke in a new lyffe and so forth.

And likewyse though that the savinge of Noe and of them that were with him in the shyppe, thorow water, is a figure, that is to saye an ensample and likenesse of baptim, as Peter maketh it. 1. Petri. 3. yet I can not proue baptim therewith, saue describe it only. for as the sheppe saved the in the water thorow faith, in that they beleved god and as the other that wold not beleve Noe perished: even so baptim saveth vs thorow the worde of faith which it preacheth when all the world of the vnbelevinge perish. And Paule. 1. Corin. 10. maketh the see and the cloude a figure of baptim, by which and a thousand mo I might declare it but not proue it. Paule also in the sayde place maketh the rocke out of which Moses brought water vnto the childerne of Israel a figure or ensample of christ / not to proue christ (for that were impossible)

but to describe christ only: even as christ himself Iohānis. 3. boroweth a similitude or figure of the brasen serpent to lead Nichodemus fro his erthy imaginacyon in to the spirituall vnderstandinge of christ sayenge: As Moses lyfted vpp a serpent in the wildernesse, so must the sonne of man be lifted vpp, that none that beleue in him perish but haue everlastinge liffe. by which similitude the vertue of christes deth is better described then thou coudest declare it with a thousande wordes. for as those murmurers agenst god as sone as they repented were healed of their deadly woundes thorow lokynge on the brasen serpent only without medicine or any other helpe, yee and without any other reason but that god hath sayed it shuld be so / and not to murmoure agayne, but to leue their murmuringe: even so all that repent and beleue in christ are saved from euclastinge deth / of pure grace without and before their good workes / and not to synne agayne, but to fight agaynst synne and henceforth to synne no moare.

Even so with the ceremonies of this booke thou canst prove nothinge saue describe and declare only the putting awaye of oure synnes thorow the deth of christ. for christ is Aaron and Aarons sonnes and all that offer the sacrifice to purge synne, And christ is all maner offer

offering that is offered: he is the ox, the shepe the goate, the kynd and lambe: he is the ox that is burnt without the host and the scapegoate that carryed all the synne of the people awaye in to the wilderness. for as they purged the people fro their wordly vncleanneses thorow bloud of the sacrifices / even so doth christ purge vs from the vncleanneses of euerlastinge cleth with his awne bloude. and as their wordly synnes coude no otherwyse be purged then by bloude of sacrifice/ even so can oure synnes be no otherwyse forgiven then thorow the bloude of christ. All the deades in the world, saue the bloude of christ, can purchase no forgiveness of synnes: for oure deades do but helpe oure neyghboure and mortefye the flesh ad helpe that we synne no moare / but and if we haue synned/it must be frely forgiven thorow the bloude of christ or remayne ever.

And in lyke maner of the lepers thou canst prove nothinge: thou canst never coniure out confessiō thense, how be it thou hast an handsome example there to open the bindinge and losynge of oure preastes with the keye of goddes word. for as they made no man a lepre even so oures haue no power to commaunde any man to be in synne or to go to purgatory or hell. And therefore (in as moch as bindinge
and

and losynge is one power) As those preastes healed no man/ even so oures can not of their inviscible and domme power dryve any manes synnes abaye or delyver hym from hell or fayned purgatorye. how be it if they preached gods word purely which is the authorite that christ gaue them/ then they shuld binde ad losse/ kille and make alyve agayne, make vncleane and cleane agayne/ and send to hell ad fette thence agayne/ so mighty is gods word. for if they preached the lawe of god, they shuld bind the consciences of synners with the bondes of the paynes of hell and bringe them vnto repentance. And then if they preached them the mercye that is in christ/ they shuld losse them and quiet their raginge consciences and certefie them of the fauoure of god and that their synnes be forgiven.

Fynallye beware of allegorycs/ for there is not a moare handsome or apte a thinge to be gyle withall then an allegorye/ nor a more sottile and pestilent thinge in the world to persuade a false mater then an allegorye. And contrary wyse there is not a better/ vehementer or myghtyer thinge to make a man vnderstond with all then an allegory. For allegorycs make a man quicke witted and pryncedome

dome in him and maketh it to abyde, where bare wordes go but in at the one care and out at the other. As this with such like sayenges: put sale to all youre sacrifices, in steade of this sentence, do all youre deades with discrecion, greteyth and biteth (yfit be vnderstonde) moare the playne wordes. And when I saye in steade off these wordes best not youre self of your good deades, eate not the bloude nor the fatt of your sacrifice, there is as great discrece betwene them as there is distaunce betwene heauen and earth. For the life and beuty of all good deades is of God and we are but the caren leane, we are onely the instrument whereby god worketh only, but the power is his. As god created Paule a newe, poured hys wisdom in to him, gaue him mighte and promysed him that his grace shuld neuer fayle him &c. and all without deservinges, excepte that nurtering the sayntes and makinge them curse and raye on Christ be meritorious. Now as it is death to eate the bloude or fatte of any sacrifice, is it not (thinke ye) damnable to robbe god of his honoure and to gloryfye my self with his honoure?



The
THYRDE BO.
 ke of Moses. Cal
 led Leuitis
 cus.

¶ The thirde booke of Moses, called
Leuiticus.

¶ The firste Chapter.

A

And the Lorde called Moses,
And spake vnto him oute off
the tabernacle of witnesse say-
enge, Speake vnto the childern
of Israël, and saye vnto them.

Who soeuer of you shall bring
ge a giste vnto the Lorde, shall bringe it of the
catell: euen of the oxen and of the shepe.

Yf he brynge a burnt offrynge of the oxen
he shall offre a male without blemish, and shal
brynge him to the dore of the tabernacle of
witnesse, that he maye be accepted before the
Lorde. And let him put his hande apon the
heed of the burnt sacrifice, and fauoure shalbe
geuen him to make an attonemēt for hym, and
let him kyll the ox before the Lorde. And
let the preastes Aarons sonnes brynge the blō
ode and let them sprinckell it rounde aboute
apon the alter that is before the dore of the ta-
bernacle of witnesse, And let the burnt offryn-
ges be strypped and hewed in peces. And the
let the sonnes of Aaron the preast put fire apō
the alter and put wodd apon the fire, and let
them laye the peces with the heed and the fat-
te, apon the wod that is on the fire in the alter.

A ii But

the Lord
spoke
- Duller us for us

I. Chapter.

But the inwardes and the legges they shall wash in water, and the preast shall burne altogether upon the alter, that it be a burnt sacrifice, and an offerynge of a swete odoure vnto the Lorde.

Yf he will offer a burnt sacrifice of the shepe whether it be of the lambes or of the gootes: he shall offer a male without blemish. And let him kyll it on the north syde of the alter, before the Lorde. And let the preastes Aarons sonnes sprinkle the bloude of it, rounde aboute upon the alter. And let it be cut in peces: euen with his heed and his fatte, and let the preast putte them upon the woodd that lyeth upon the fire in the alter. But let him wash the inwardes and the legges with water, and than bringe altogether and burne it upon the alter: that is a burnt offrynge and a sacrifice of swete sauoure vnto the Lorde.

Yf he will offer a burnt offrynge of the foules he shall offer eyther of the turtill doves or of the ionge pigeons. And the preast shall brynge it vnto the alter, and verynge the necke a sundre of it, and burne it on the alter, and let the bloude runne out upon the sydes of the alter, and plucke away his crophe and his fethers, and cast the besyde the alter on the east parte vpon the hepe of ashes, and breke his winges but plucke

II. Chapter.

Fo. III.

plucke the not a sundre. And the let the preast burne it vpon the alter, eue apō the woodd that lyeth apō the fire, a burnt sacrifice and an offerynge of a swete sauoure vnto the Lorde.

¶ The seconde Chapter.

YF any soule will offer a meat offrynge vnto the Lorde, his offerynge shall be fine flour, and he shall poure thereto oyle and put frankens theron and shall bringe it vnto Aarons sonnes the preastes. And one of them shall take thereout his handfull of the flour, and of the oyle with all the frankens, and burne it for a memoriall apō the alter: an offrynge of a swete sauoure vnto the Lord. And the remnant of the meat offrynge shall be Aarons and his sonnes, as a thinge most holie of the sacrifices of the Lorde.

Yf any mā bringe a meat offrynge that is baked in the ouē, let him brynge swete cakes of fine flour mingled with oyle, and enleuended wafers anoynted with oyle. Yf thy meat offrynge be baked in the fryenge pan, then it shall be of swete flour mingled with oyle. And thou shalt mynce it small, and poure oyle thereon: and so is it a meat offrynge.

Yf thy meat offrynge be a thyng broyled vpon the greadyerne, of flour myngled with oyle it shall be. And thou shalt brynge the meat offryng

II. Chapter

meatoffryng that is made of these thinges vn
to the Lorde, and shalt delyuer it vnto the pre-
ast, and he shall brynge it vnto the altare and
shall heue vppe parte of the meatoffrynge for
a memoriall, and shall burne it upon the alter:
an offerynge of a swete sauoure vnto the Lor-
de. And that which is left of the meatoffryng
shalbe Aarons and his sonnes, as a thyng
that is most holyc of the offerynges off the
Lorde.

All the meatoffrynges which ye shall bryng
vnto the Lorde, shalbe made without leuē.
For ye shall nether burne leuen nor honye in
any offerynge of the Lord. Notwithstandyn-
ge ye shall bryng the firstlynges of them vnto
the Lorde: But they shall not come upon the al-
ter to make a swete sauoure.

All thy meatoffrynges thou shalt salt with
salt: nether shalt thou soffre the salt of the co-
uenaunt of thy God to be lackynge from thy
meatoffrynge: but upon all thyne offerynges
thou shalt brynge salt.

Yf thou offer a meatoffrynge of the first
ripe frutes vnto the Lorde, then take of that
which is yet grene and drye it by the fire ad be-
at it small, and so offer the meatoffrynge of
thy firstripe frutes. And than poure oyle there
to, and put frankencens thereon: and so it is a

meat

III. Chapter. Fo, III.

meatoffryng. And the preast shall burne par-
te of the beten corne and parte of that oyle,
with all the frākcens: for a remembrance.
That is an offerynge vnto the Lorde.

¶ The thyrde Chapter

YF any man brynge a peaceoffrynge of
the oxen: whether it be male or female,
he shall brynge such as is without blemyshe, be-
fore the Lorde, and let him put his hande a-
pon the heed of his offerynge, and kyll it befo-
re the dore of the tabernacle of witnesse. And
Aarons sonnes the preastes, shall sprinkle the
bloude upon the alter rounde aboute. And
they shall offre of the peaceoffrynge to be a
sacrifice vnto the Lord: the fatt that couereth
the inwardes and all the fatt that is upon the
inwardes: and the two kydneyes with the fatt
that lyeth upon the loynes: and the kall that ys
on the lyuer, they shall take away with the ky-
dneyes. And Aarons sonnes shall burne them
upon the alter with the burnt sacrifice which is
upon the wodd on the fire. That is a sacrifice
of a swete sauoure vnto the Lorde.

Yf a man brynge a peaceoffrynge vnto the
Lorde from of the flocke: whether it be male,
or female, it shalbe without blemyshe. Yf he of-
fre a lambe, he shall brynge it before the Lord
and

III. Chapter

and put his hande upon his offrynges heede/
and kyll it in the doore off the taberna-
cle off wytnesse / and Aarons sonnes shall
sprinkle the bloude thereof rounde aboute the
alter.

And of the peaseoffrynge they shall brynge
a sacrifice vnto the Lorde: the fatt there of ad
the rompe also together, which they shall take off
harde by the backe bone: and the fatt that coue-
reth the inwardes and all the fatt that is upon
the inwardes and the .ij. kydneyes with the fatt
that lyeth upon them and upon the loynes, and
the kall that is upon the lyuer he shall take a-
waye with the kydneyes. And the preast shall
burne them upon the alter to fede the Lordes
offrynge withall.

Yf the offrynge be a goote, he shall brynge
it before the Lorde and put his hande upon the
head of it and kyll it before the tabernacle of
witnesse / and the sonnes of Aaron shall sprin-
kle the bloude thereof upon the alter rounde a-
boute. And he shall brynge thereof his offryng-
e vnto the Lordes sacrifice: the fatt that cou-
ereth the inwardes and all the fatt that is apō
the inwardes and the .ij. kydneyes and the fatt
that lyeth upon them and upon the loynes, and
the kall that is apō the lyuer he shall take awaye
with the kydneyes. And the preast shall burne
them apō the alter to fede the Lordes sacrifice
wyth

III. Chapter.

Fe. V.

wyth all ad to make a swete sauoure. And thus
shal all the fatt be the Lordes / and it shalbe a la-
we forever amonge youre generacions after
you in youre dwellynge places: that ye eatene
ther fatt nor bloude.

¶ The. III. Chapter.

ANd the Lorde talked with Moses sayn-
ge: speake vnto the childern of Israel ad
saye: when a soule synneth thorow ignoraunce
and hath done any of those things which the
Lorde hath forbydden in his commaundmen-
tes to be done: Yf the preast that is anoynted
synne and make the people to doo amysse / he
shall brynge for his synne which he hath done:
an ox without blemyshe vnto the Lorde for a
synneoffrynge. And he shall brynge the ox vnto
the dore of the tabernacle of wytnesse befo-
re the Lorde, and shall put his hande upon the
oxes heade and kyll him before the Lorde.
And the preast that is anoynted shall take of
the oxes bloude and brynge it in to the taber-
nacle of witnesse and shall dyppe his synger in
the bloude and sprinkle thereof .vij. tymes be-
fore the Lorde: euen before the hangynge
of the holy place. And he shall put some of
the bloude upon the hornes of the alter of
swete cens before the Lorde which is in the
taber-

III. Chapter

tabernacle of witnesse, and shall poure all the bloude of the oxe upon the botome of the alter of burntofferings which is by the dore of the tabernacle of witnesse. And he shall take awaye all the fatt of the oxe that is the synneofferynge: the fatt that couereth the inwardes and all the fatt that is aboute them, and the iij. kydneyes with the fatt that lyeth upon the and upon the loynes, and the kalle upon the lyuer let them take awaye also with the kydneyes: as it was taken from the oxe of the peaceoffrynge and let the preast burne them upon the altare of burntofferings. But the skynne of the oxe and all his flesh with his heede, his legges, his inwardes with his donge, shall he carye altogether out of the hoste vnto a cleane place: euen where the ashes are poured out, and burne him on woodd with fyre: euen upon the heape of ashes.

Yf the hole comynalte of the childern of Israel synne thorow ygnorance and the thyng be hyd from their eyes: so that they haue comymitted any of these things which the Lorde hath forbidden to be done in his commaundmentes and haue offended, and the synne which they haue synned be afterwarde knowene, than shal they offre an oxe for a synneofferynge and shall brynge him before the tabernacle of witnesse.

III. Chapter. Fo. VI.

And the elders of the multitude shall put their handes upon his heed before the Lorde. And the preast that is anoynted shall brynge of his bloude in to the tabernacle of witnesse, and shall dyppe his finger in the bloude, and sprinkle it seuen tymes before the Lorde: euen before the uayle. And shall put of the bloude upon the hornes of the alter which is before the Lorde in the tabernacle of witnesse, and shall poure all the bloude upon the botome of the alter of burntofferings which is by the dore of the tabernacle of witnesse, and shall take all his fatt from him and burne it upon the altare, and shall do with his oxe as he dyd with the synneoffrynge oxe. And the preast shall make an attonement for them, and so it shalbe forgiven them. And he shall brynge the oxe without the hoste, and burne him as he burned the first, so is this the synneofferynge of the comynalte.

When a Lorde synneth and committeth thorow ignoraunce any of these thynges which the Lorde his God hath forbydden to be done in his commaundmentes and hath so offended: when his synne is shewed vnto him which he hath synned, he shall brynge for his offerynge an he goote without blemish and laye his hande upon the heed of it, and kyll it in the

III. Chapter

the place where the burnt offeringes are kylled before the Lorde: this is a synneoffrynge. Then let the preast take of the bloude of the synneoffrynge with his finger, and put it upon the hornes of the burnt offeringalter, and poure his bloude upon the botome of the burnt offeringalter and burne all his fatt upon the alter as he doth the fatt of the peacofferynges. And the preast shall make an attonement for him as concernynge his synne, and so it shalbe forgiven him.

Yf one of the comē people of the londe synne thorowe ignoraunce and committe any off the thinges which the Lorde hath forbidden, in his commaundementes to be done and so hath trespassed, when his synne whiche he hath synned is come to his knowlege, he shall bringe for his offeringe, a she goote without blemish for his synne which he hath synned, and laye his hande upon the heed of the synneoffrynge and see it in the place of burnt offeringes. And the preast shall take of the bloude with his finger and put it upon the hornes of the burnt offeringalter and poure all the bloude upon the botome of the alter, and shall take awaye all his fatt as the fatt of the peacofferynges is taken awaye. And the preast shall burne it upon the alter for a swete saucure unto the Lorde, and the

V. Chapter. Fo. VII.

the preast shall make an attonement for him and it shalbe forgiven him.

Yf he bringe a shepe and offer it for a synneoffrynge, he shall bringe a Jewe without blemish and laye his hande upon the heed of the synneoffrynge and see it in the place where the burnt offeringes are slayne. And the preast shall take of the bloude of the synneoffrynge with his finger, and put it upon the hornes of the burnt offeringalter, and shall poure all the bloude thereof vnto the botome of the alter. And he shall take awaye all the fatt thereof, as the fatte of the shepe of the peacoffrynges was taken awaye. And the preast shall burne it upon the alter for the lordes sacrifice, and the preast shall make an attonement for his synne, and it shalbe forgiven him.

¶ The. v. Chapter.

¶ Hē a soule hath synned and herde the voyce of cursyng and is a witnesse: whether he hath sene or knowne of it yf he haue not uttered it, he shall bere his synne. Either when a man toucheth any vncleane thinge: whether it be the carion of an vncleane beest or of vncleane cattell or vncleane worme and is not warre of it, he is also vncleane and hath offended. Either when he toucheth any vncleanness of man (what soeuer vncleanness it be that a man is defiled with all) and is not warre of it and after

warde cometh to the knowlege of it, he is a trespasser. Ether when a soule sweareth: so that he pronounceth with his lippes to do euell or to do good (what soeuer it be that a man pronounceth with an othe) and the thinge be out of his mynde and afterwarde cometh to the knowlege of it, than he hath offended in one of these.

Than when he hath synned in one of these thinges, he shall confesse that wherein that he hath synned, and shall bringe his trespass offering vnto the Lorde for his synne which he hath synned. A female from the flocke, whether it be an yewe or a she goote, for a synne offering. And the preast shall make an attonement for him for his synne. But yf he be not able to brynge a shepe, then let him brynge for his trespass which he hath synned, two turtill doves or two yonge pygeons vnto the Lorde one for a synneoffrynge and another for a burnt offering. And he shall brynge them vnto the preast, which shall offer the synneoffrynge first and wering the necke a fundre of it, but plucke it not cleue of. And let him sprinkle of the bloude of the synneoffrynge apon the syde of the alter, and let the reste of the bloude be dede apon the botome of the alter, and than it is a synneoffrynge. And let him offer the se

cond

conde for a burnt offering as the maner is: and so shall the preast make an attonement for him for the synne which he hath synned, and it shall be forgeuen him.

And yet yf he be not able to brynge. ij. turtill doves or two yonge pigeons, then let hym brynge his offering for his synne: the tenth parte of an Epha of fine floure for a synneoffrynge, but put none oyle thereto nether put any frankencens thereon, for it is a synneoffering. And let him brynge it to the preast, and the preast shall take his handfull of it and burne it apon the alter for a remembraunce to be a sacrifice for the Lorde: that is a synneoffrynge. And let the preast make an attonement for him for his synne (what soeuer of these he hath synned) and it shall be forgeuen. And the remnaute shall be the preastes, as it is in the meate offering.

And the Lorde comyned with Moses saying: when a soule trespasseth and synneth through ignorauce in any of the holy thinges of the Lorde, he shall brynge for his trespass vnto the Lord, a ram without blymes out of the flocke valowed at two yecles after the holy syde, for a trespass offering. And he shall make amendes for the harme that he hath done in the holy thyng, and put the fyste parte moare there

V. Chapter.

to and geue it vnto the preast. And the preast shall make an attonemēt for him with the ram of the trespassofferynge, and it shalbe forgeuē hym.

* When a soule synneth and committeth any of these thinges which are forbiddē to be done by the cōmaundmentes of the Lorde: though he wist it not, he hath yet offended and is in synne, and shall brige a ram without blymesht out of the flocke that is esteemed to be worthe a synneofferynge, vnto the preast. And the preast shall make an attonement for him for the ignoraunce whiche he dyd and was not ware, and it shalbe forgeuen him. This is a trespassofferynge, for he trespassed agaynst the Lorde.

And the Lorde talked with Moses sayenge: when a soule synneth and trespasseth agaynst the Lorde and denyed vnto his neyghboure that which was taken him to kepe, or that was put vnder his hande, or that which he hath violently taken away, or that whiche he hath deceaued his neyghboure off wyth sottylte, or hath founde that whiche was losse and denyeth it, and sweareth falsely, in what soeuer thinge it be that a man doth and synneth therein, Then when he hath synned or trespassed, he shall restore agayne that he take violently awaye,

or the

VI. Chapter.

Fe. IX.

or the wronge whiche he dyd, or that whiche was delyuered him to kepe, or the lost thinge which he founde, or what soeuer it be aboute which he hath sworne falsely, * he shall restore it agayne in the whole sūme and shal adde the fyfte parte moare thereto and geue it vnto him to whome it pertaineth, the same daye that he offereth for his trespass, and shall brynge for his trespass offerynge vnto the Lorde, a ram without blymesht out of the flocke, that is esteemed worth a trespassofferynge vnto the preast. And the preast shall make an attonemēt for him before the Lorde, and it shall be forgeuē hī in what soeuer thinge it be that a mā doth and trespasseth therein.

Vnto my neyghbour perdaye, such faulte as is, but vnto god repētance, and the sacrifice of charites bloud is a iust sacrifice, and attonemēt, and a pealinge of al synneth.

¶ The. vi. Chapter.

ANd the Lorde spake vnto Moses sayenge. Commaunde Aaron and his sonnes sayenge: this is the lawe of the burnt offerynge. The burnt offerynge shalbe upon the hierth of the alter all nyghte vnto the mornynge, and the fire of the alter shall burne therein. And the preast shall put on his linnen albe and his linnen breches upon his flesh, and take awaye the ashes whiche the fire of the burnt sacrifice in the altare hath made, and put them besyde the alter, and the put off his raymēt and put on other

B i and

and carye the ashes out without the hoste vnto a clene place.

The fire that is upon the alter shall burne therein and not goo out. And the preast shall put wodde on the fire euery morninge and put the burnt sacrifice upon it, and he shall burne thereon the fatt of the peaceofferynges. The fire shall euer burne upon the alter and neuer goo out.

This is the lawe of the meatoffrynge: Aarons sonnes shall bringe it before the Lorde, vnto the alter: and one of them shall take hys handfull of the flour of the meatoffrynge and of the oyle with all the frankencens whiche ys thereon and shall burne it vnto a remembrance upon the alter to be a swete sauoure of the memoriall of it vnto the Lorde. And the rest the reof, Aaron and his sonnes shall eate: vnleued it shall be eaten in the holy place: eue in the court of the tabernacle of witnesse they shall eate it. Their parte whiche I haue geuen them of my sacrifice, shall not be baken with leuen, for it is most holye, as is the synneoffrynge, and trespassoffrynge. All the males amenge the children of Aaron, shall eate of it: and it shall be a dutye for euer vnto youre generations of the sacrifices of the Lorde, nether shall any man twytche it, but he that is halowed.

And

And the Lorde spake vnto Moses sayenge: this is the offrynge of Aaron and of his sonnes which he shall offer vnto the Lorde in the daye when they are anoynted: the tenth parte of an Ephra of flour, which is a dayly meatoffrynge perpetually: halfe in the morninge and halfe at night: and in the fryenge pan it shall be made with oyle. And when it is fryed, thou shalt brynge it in as a baken meatoffrynge mysed small, and shalt offer it for a swete sauoure vnto the Lorde. And that preast of his sonnes that is anoynted in his steade, shall offer it: and it shall be the lordes dutye for euer, and it shall be burnt altogether. For all the meatoffrynges of the preastes shall be burnt altogether, and shall not be eaten.

And the Lorde talked with Moses sayenge: speake vnto Aaron and vnto his sonnes and saye. This is the lawe of the synneoffrynge, In the place where the burnt offrynge is kylled, shall the synneoffrynge be kylled also before the Lorde, for it is most holy. The preast that offereth it shall eate it in the holy place: eue in the court of the tabernacle of witnesse. Noman shall touche the flesh thereof, saue he that is halowed. And yf any rayment be sprynckled therewith, it shall be washed in an holy place, and the erthe putt that it is sodde in

B ij shall

VII. Chapter.

shalbe broken. Yf it be sodden in brasse, then the pott shalbe scoured and plunged in the water. All the males amonge the childern of Aaron shall eate therof, for it is most holy. Notwithstandinge no synneofferynge that hath his bloude brought in to the tabernacle of witnesse to reconyle with all in the holy place, shalbe eaten: but shalbe burnt in the fire.

¶ The. vii. Chapter.

THis is the lawe of the trespassofferynge which is most holy. In the place where the burntoffrynge is kyled, the trespassoffrynge shalbe kyled also: and his bloude shalbe sprinkled rounde aboute upon the alter. And all the fatt thereof shalbe offered: the rumpe and the fatt that covered the inwardes, and the. ii. kyndeyes with the fatt that lyeth on them and upon the loynes: and the kyll on the lyuer shalbe taken awaye with the kyndeyes, And the preast shall burne them upon the altare, to be an offerynge vnto the Lorde: this is a trespassofferynge.

All the males amonge the preastes shal eate thereof in the holy place, for it is most holy. As the synneofferynge is, so is the trespassofferynge, one lawe serueth for both: and it shall be the preastes that reconyleth therewith.

And

VII. Chaptre.

Fo. XI,

And the preast that offered a mans burnt offerynge, shall haue the skyn of the burnt offerynge which he hath offered. And all the meatofferynges that are baken in the oven, and all that is dressed upon the gredyerne and in the fryngpan, shalbe the preastes that offereth them. And all the meatofferynges that are myngled with oyle or drye, shall pertayne vnto all the sonnes of Aaron, and one shall haue as moche as another.

This is the lawe of the peaceoffrynges which shalbe offered vnto the Lorde. Yf he offer to geue thanckes, he shall brynge vnto his thankofferynge: swete cakes myngled with oyle and swete wafers anoynted with oyle, and cakes myngled with oyle of fine floure fryed, and he shall brynge his offerynge upon cakes made of leuended bred vnto the thankofferynge of his peaceoffrynges, and of them all he shall offer one to be an heueoffrynge vnto the Lorde, and it shalbe the preastes that sprynkleth the bloude of the peaceoffrynges. And the fleshe of the thankofferynge of his peaceoffrynges shalbe eaten the same daye that it is offred, and there shall none of it be layde vpp vntyll the mornyng.

Yf it be a vowe or a fre will offerynge that he bryngeth, the same daye that he offereth it, it shal

It shalbe eaten, and that which remaineth may be eaten on the morowe: but as moche of the offered flesh as remaneth vnto the thirde daye shalbe burned with fire. For yf any of the flesh of the peaceoffrynges be eaten the thirde daye then shall he that offered it optayne no fauour, nether shall it be rekened vnto him: but shalbe an abhominacion, and the soule that eateth of it shall beare the synne thereof.

The flesh that twycheth any vncleane thinge shall not be eaten, but burnt with fire: and all that be cleane in their flesh, maye eate flesh. Yf any soule eate of the flesh of the peaceoffrynges, that pertayne vnto the Lorde and his vncleanness yet apon him, the same soule shall perishe from amonge his peoole. Moreouer yf a soule twych any vncleane thinge, whether it be the vncleanness of man or of any vncleane beast or any abhominacion that is vncleane: and the eate of the flesh of the peaceoffrynges which pertayne vnto the Lorde, that soule shall perishe from his people.

And the Lorde spake vnto Moses saynge: speake vnto the childern of Israel and saye. Ye shall eate no maner fatt of oxen, shepe or gootes: neuer the later the fatt of the beast that dyeth alone and the fatt of that which is torne with wilde beestes, maye be occupide in all maner

vses

vses: but ye shal in no wise eate of it. For who soeuer eateth the fatt of the beast of which me bring an offering vnto the Lorde, that soule that eateth it shall perishe fro his people. Moreover ye shall eate no maner of bloud, where soeuer ye dwell, whether it be of foule or of beast. What soeuer soule it be that eateth any maner of bloude the same soule shal perishe fro his people.

And the Lorde talked with Moses saynge: speake vnto the childre of Israel and saye. He that offereth his peaceoffrynge vnto the Lorde, shall bringe his gifte vnto the Lorde of his peaceoffrynges: his owne handes shal bringe the offrynge of the Lorde: euen the fatt apō the brest he shall bringe with the brest to waue it a waueoffrynge before the Lorde. And the preast shall burne the fatt apon the alter, and the brest shalbe Aarōs and his sonnes. And the right shulder they shall geue vnto the preast, to be an heueoffrynge, of their peaceoffrynges. And the same that offreth the bloud of the peaceoffrynges and the fatt, among the sōnes of Aarō, shall haue the right shulder vnto his parte, for the wauebrest and the heueshulder I haue taken of the childern of Israel, euen of their peaceoffrynges, and haue geuen it vnto Aarō the preast and vnto his sonnes: to be a dutie for euer of the

the childern of Israel.

This is the anoyntinge of Aaron and of the sacrifices of the Lorde, in the day when they were offered to be prestes vnto the Lorde, whiche the Lorde commaunded to be geuen them in the day when he anoynted them, of the childern of Israel, and to be a dutie for euer amonge their generacions. This is the lawe of burnt offrynges, of meat offrynges, of synne offrynges, of trespass offrynges, of fullof offrynges, of peace offrynges, which the Lorde commaunded Moses in the mount of Sinai, in the day when he commaunded the childern of Israel to offer their offrynges vnto the Lorde in the wildernesse of Sinai.

The. viii. Chapter.

Hence the poppe sett holowenge of churches, alters, font, belles and so forth, and the anoyntinge of bisshoppes prestes, and soch like.

And the Lorde spake vnto Moses saynge: take Aaron and his sonnes with him, and the vestures and the anoyntinge oyle, and an ox for a synne offerynge and two rammes and a baskett of sweete bred: and gather all the comenentye together vnto the dore of the tabernacle of witnessse. And Moses dyd as the Lorde commaunded him, and the people gathered them selues together vnto the doore of the tabernacle of witnessse. And Moses sayde vnto the people: this is the thinge which the Lorde commaunded to do.

And

And Moses broughte Aaron and his sonnes, and wasshed them with water, and put apon him the albe and gyrde him with a girdel and put apon him the tunycle and put the Ephod thereon, and gyrded him with the bordered girdel of the Ephod, and bounde it vnto him therewith. And he put the brestlappe thereon, and put in the brestlappe lighte and perfectnesse. And he put the myter apon his heed and put apon the myter cuē apon the forefrot of it, the golden plate of the holy crowne, as the Lorde commaunded Moses.

And Moses toke the anoyntyng oyle and anoynted the habitacion and all that was therein and sanctified them, and sprynkled thereof apon the alter .vij. tymes and anoynted the alter and all his vessels, and the lauer with hys fote, to sanctifie them. And he poured of the anoyntyng oyle apon Aarons heed and anoynted him to sanctifie him. And he broughte Aarons sonnes and put albes apon them, and gyrde them with gyrdels, and put bonettes apon their heedes: as the Lorde comaunded Moses.

And the synne offrynge was brought. And Aaron and his sonnes put their handes apon the heed of the ox of the synne offryng. And when it was slayne, Moses toke of the bloude, and put it apon the hornes of the alter rounde aboute

VIII. Chapter.

aboute with his finger and purified it, and pou-
red the bloud vnto the botome of the alter and
sanctified it and reconcyled it. And he toke all
the fatt that was upon the inwardes and the kall
that was on the lyuer and the two kydneyes wi-
th their fatt and burned it upon the alter. But the
oxe, the hide, his flesh and his donge, he burnt
with fire without the hoste, as the Lorde com-
maunded Moses.

And he broughte the ram of the burnt offe-
rynge, and Aaron and his sonnes put their han-
des upon the heed of the ram, and it was kyle-
led. And Moses sprinkled the bloud upon the
alter rounde aboute, and cutt the ram in peces and
burnt the heed, the peces and the fatte, and wass-
hed the inwardes and the legges in water, and
burnt the ram euery whitt upon the alter. That
was a burnt sacrifice of a swete sauoure and an
offrynge vnto the Lorde, as the Lorde comma-
unded Moses.

And he broughte the other ram that was
the fullofferynge, and Aaron and his sonnes
put their handes upon the heed of the ram: And
when it was slayne, Moses toke of the bloude
of it, and put it upon the type of Aarons ry-
ght eare and upon the thombe of his right han-
de and upon the great too of his right fete.
Then were Aarons sonnes broughte, and Mo-
ses

VIII. Chapter. Fo. XIII.

ses put of the bloude on the type of the right
eare of them, and upon the thombes of their
righte handes, and upon the great tooes of the
ir righte fete, and sprinkled the bloud upon the
alter rounde aboute.

And he toke the fatt and the rompe and all the
fatt that was upon the inwardes, and the kall of
the lyuer, and the .ij. kydneyes with their fatt and
their righte shulder. And out of the basket of
swete bred that was before the Lorde, he toke
one swete cake of oyled bred and one wafer, and
put the on the fatt and upon the righte shulder,
and put altogether upon Aarons handes and upon
his sonnes handes, and waued it a waue offeryn-
ge before the Lorde. And then Moses toke the
from of their handes agayne and burnt the upon
the alter, euen upon the burnt offerynge: These
are the fulloffrynges of a swete sauoure and a sa-
crifice vnto the Lorde.

And Moses toke the breste and waued it a
waue offerynge before the Lorde, of the ram of
the fulloffrynges: and it was Moses parte, as the
Lorde commaunded Moses.

And Moses toke of the anoynting oyle and
of the bloude whiche was upon the alter, and
sprinkled it upon Aarō and upon his vestimētes
and upon his sonnes and on their vestimētes with hī
and sanctified Aarō and his vesturs and his sonnes
and his

IX. Chapter.

and his sonnes vestures also. Then Moses sayde vnto Aaron and his sonnes: boyle the flesh in the doore of the tabernacle of witnesse, and there ate it with the bred that is in the basket of fullofferynges, as the Lorde commaunded sayenge. Aaron and his sonnes shall ate it: ad that whiche remaineth of the flesh and of the brede, burne with fire.

And se that ye departe not from the doore of the tabernacle of witnesse seuen dayes longe: vntill the dayes of youre fullofferynges be at an ende. For. vij. dayes must youre hādes be filled, as they were this daye: cuē so the Lorde hath commaunded to do, to reconcyle you with all. Se therfore that ye abyde in the dore of the tabernacle of witnesse daye and nyghte seuen dayes longe: and kepe the watch of the Lorde that ye dye not: for so I am commaunded. And Aaron and his sonnes dyd all thynges which the Lorde commaunded by the hande of Moses.

¶ The. ix. Chapter.

ANd the. viij. daye Moses called Aaron and his sonnes and the elders of Israel, and sayde vnto Aaron: take a calfe for a synne offrynge, and a ram for a burnt offrynge: both without blemish, and brynge them before the Lorde. And vnto the childern of Israel he spa

ke sa.

IX. Chapter. Fo. XV

ke sayenge: take ye an he goote for a synneofferynge, and a calfe and a lambe bothe two of a yere olde, and without blemish for a burnt sacrifice, and an ox and a ram for peaceoffrynges, to offer before the Lorde, and a meate offeryng myngled with oyle, for to daye the Lorde will appere vnto you.

And they brought that which Moses commaunded vnto the tabernacle of witnesse, ad all the people came and stode before the Lorde. And Moses sayde, this is the thyng which the Lorde commaunded that ye shulde do: ad then the glorie of the Lorde shall appere vnto you. And Moses sayde vnto Aaron: go vnto the alter and offer thy synneofferynge, and make an attonement for the and for the people: and then offer the offerynge of the people and reconcyle them also, as the Lorde commaunded Moses.

And Aaron went vnto the alter, and slewe the calfe that was his synneofferynge. And the sonnes of Aaron broughte the bloude vnto him, and he dypte his finger in the bloude and put it upon the hornes of the alter, and poured the bloude vnto the botome of the alter. And the fatt and the two kydneyes with the kall of the lyuer of the synneofferynge, he burnt vpon the alter, as the Lorde commaunded Moses:

but

IX. Chapter.

and his sonnes vestures also. Then Moses sayde vnto Aaron and his sonnes: boyle the flesh in the doore of the tabernacle of witnesse, and there ate it with the bred that is in the basket of fullofferynges, as the Lorde commaunded sayenge. Aaron and his sonnes shall ate it: ad that whiche remaineth of the flesh and of the brede, burne with fire.

And se that ye departe not from the doore of the tabernacle of witnesse seuen dayes longe: vntill the dayes of youre fullofferynges be at an ende. For. vii. dayes must youre hādes be filled, as they were this daye: cuē so the Lorde hath commaūded to do, to reconcyle you with all. Se therfore that ye abyde in the dore of the tabernacle of witnesse daye and nyghte seuen dayes longe: and kepe the watch of the Lorde that ye dye not: for so I am commaūded. And Aaron and his sonnes dyd all thynges which the Lorde commaūded by the hande of Moses.

¶ The. ix. Chapter.

ANd the. viij. daye Moses called Aaron and his sonnes and the elders of Israel, and sayde vnto Aaron: take a calfe for a synne offrynge, and a ram for a burnt offrynge: both without blemish, and brynge them before the Lorde. And vnto the childern of Israel he spa

ke sa

IX. Chapter. Fo. XV

ke sayenge: take ye an he goote for a synneoffrynge, and a calfe and a lambe bothe two of a yere olde, and without blemish for a burnt sacrifice, and an ox and a ram for peaceoffrynges, to offer before the Lorde, and a meate offeryng myngled with oyle, for to daye the Lorde will appere vnto you.

And they brought that which Moses commaūded vnto the tabernacle of witnesse, ad all the people came and stode before the Lorde. And Moses sayde, this is the thyng which the Lorde commaūded that ye shulde do: ad then the glorie of the Lorde shall appere vnto you. And Moses sayde vnto Aaron: go vnto the alter and offer thy synneoffrynge, and make an attonement for the and for the people: and then offer the offerynge of the people and reconcyle them also, as the Lorde commaūded Moses.

And Aaron went vnto the alter, and slewe the calfe that was his synneoffrynge. And the sonnes of Aaron broughte the bloude vnto him, and he dypte his finger in the bloude and put it apon the hornes of the alter, and poured the bloude vnto the botome of the alter. And the fatt and the two kydneyes with the kall of the lyuer of the synneoffrynge, he burnt vpon the alter, as the Lorde commaūded Moses:

but

IX. Chapter.

but the flesh and the hyde / he burnt with fyre without the hoste.

After warde he slewe the burnt offeringe, ad Aarons sonnes brought the bloude vnto him, and he sprinkled it rounde aboute upon the altar. And they brought the burnt offeringe vnto him in peeces and the heed also / and he burnt it upon the altar / and dyd wasshe the inwardes and the legges / and burnt them also upon the burnt offeringe in the altar.

And than he broughte the peoples offeringe and toke the goote that was the peoples syn offeringe / and slewe it and offered it for a syn offeringe: as he dyd the first. And then broughte the burnt offeringe and offered it as the maner was / and broughte the meat offeringe and fylled his hande thereof, and burnt it upon the altar / besydes the burnt sacrifice in the morninge.

Then he slewe the ox and the ram that were the peoples peace offerings / and Aarons sonnes broughte the bloude vnto him / and he sprinkled it upon the altar rounde aboute, and toke the fatt of the ox and of the ram: the rumpe and the fatt that couereth the inwardes and the kydneyes and the kall of the lyuer: and put them upon the brestes and burnt it upon the altar: but the brestes and the righte shoulers Aaron waued before the Lorde / as the Lorde com-

X. Chapter.

Ex. XVI

maunded Moses.

And Aaron lifte vpp his hande ouer the people and blessed the, and came doune from off the syn offeringes / burnt offeringes ad peace offerings. Then Moses and Aaron went into the tabernacle of witnesse and came out agayne and blessed the people / and the glorye of the Lorde apered vnto all the people. And there came a fyre out from before the Lorde / and consumed upon the altar: the burnt offeringe and the fatt. And all the people sawe it and shewed, and fell on their faces.

¶ The X. Chapter

And Nadab and Abihu the sonnes of Aaron toke ether of them his censur ad put fyre therein and put cens apō, and broughte te straunge fyre before the Lorde: which he commaunded the not and there went a fyre out from the Lorde and consumed the / and they dyed before the Lorde. Then Moses sayde vnto Aaron this is it that the Lorde spake saynge: I will be sanctified in them that come nye me, ad before all the people I will be glorified. And Aaron helde his peace.

And Moses called Misael and Elisaphai the sonnes of Vliel the vncle of Aaron, and sayde vnto the: goo to and carye youre brethre from the holy place out of the hoste. And they went to them and caryed them in their albes out of the hoste, as Moses bad.

Of such places the bishop takes the dominie blessing with fingers: But thou must read the goodly prayer of his blessing

Hereof ye see the frute of a mans good content with our Gods word.

As we maye do nollese, so doeth this example teach that we maye do no moire than is comāunded.

God is sanctified when we obey him ad mortifye oure will to doo his.

X. Chapter.

And Moses sayde vnto Aaron and vnto Eleazar and Ithamar his eldest sonnes: enco-
ur not youre heed neither rent youre clothes/
lest ye dye and wrath come apon all the people
lettyoure brethren the hole house of Israel/be-
wepe the burnynge which the Lorde hath burn-
t. But goo ye not out from the dore of the ta-
bernacle of wytnesse/lest ye dye: for the anoy-
tynge oyle of the Lorde is apon you. And they
dyd as Moses bad.

Our prela-
tes be drinke
with desyre
of honoure
and haue
brought the
world oute
of their wy-
tes to satisfie
their lustes,
and haue not
sobriety to re-
ceiue what
christ comma-
unded by the
hande of the
apostles.

And the Lorde spake vnto Aaron saynge:
drynke no wyne nor stronge drynke / neither
thou nor thi sonnes with the: when ye go in to
the tabernacle of witnesse/lest ye dye. And let
it be a lawe foreuer vnto youre childern after
you: that ye maye put difference betwene holy
and vnholy / and betwene vncleane and cleane/
and that ye maye teach the childern of Israel:
all the ordynaunces which the Lorde hath co-
mmanded them by the handes of Moses.

And Moses sayde vnto Aaron and vnto
Eleazar and Ithamar his sonnes that were lesse:
take the meatofferynge that remaineth of the
sacrifices of the Lorde/and eate it without le-
uen besyde the alter/for it is most holy: eate it
therfore in the holy place, because it is thi du-
tye and thi sonnes dutye of the sacrifice of the
Lorde: for so I am commaunded. And the
wauebrest

X. Chapter. Fo. XVII.

wauebrest and heuehulder eate in a cleane pla-
ce: both thou and thy sonnes and thy dought-
ers with the. For it is thy dutye and thy son-
nes dutye with the, of the peaceofferynges off
the childern of Israel. For the heuehulder and
the wauebrest whiche they brynge with the sa-
crifices of the fatt, to waue it before the Lor-
de, shalbe thyn and thy sonnes with the, and
be a lawe for euer, as the Lorde hath comma-
unded.

And Moses soughte for the goote that was
the synneofferynge, and se, it was burnt. And
he was angrie with Eleazar and Ithamar the
sonnes of Aaron, which were lesse alyue say-
ge: wherefore haue ye not eaten the synneoffe-
rynge in the holy place, scyng it is most holye:
and for as moch as it is geuen you to bere the
synne of the people, and make agrement for
them before the Lorde? Beholde, the bloude
of it was not brought in within the holy place
therfore shulde ye haue eaten it in the holy pla-
ce as I commaunded. And Aaron sayde vnto
Moses: behold, this daye haue they offered the
ir synneofferynge and their burntostyrynge befo-
re the Lorde, and it is chaunced me after thys
maner. Yf I shulde eate of the synneofferynge
to daye, wolde the Lorde be content with all?
And when Moses herde that, he was content. nea

The offerin-
ges must haue
bene eaten in
placynesse: but
Aaron coude
not but more
for his fea-

XI. Chapter.

¶ The. xj. Chapter.

And the Lorde spake vnto Moses and Aaron sayenge: speake vnto the childrē of Israel and saye, these are the beestes whiche ye shall eate amonge all the beestes that are on the erth: what soeuer hath hofte and dreydeth it in to two clawes ād cheweth cud among the beestes, that shall ye eate. Neuerthelesse, these shall ye not eate of them that chewe cud and haue hofes. The camel, for he cheweth cud but he dreydeth not the hofte in to two clawes therfore he shall be vnclene vnto you. And the Conye, for he cheweth the cud but dreydeth not the hofte in to two clawes, therfore he is vnclene to you. And the hare, for he likewise cheweth the cud, but dreydeth not the hofte in to two clawes, he is therfore vnclene to you. And the swyne, for though he dreyde the hofte in to two clawes, yet he cheweth not the cud ād therfore is vnclene to you, Of their flesh see that ye eate not ād their carcases se that ye twych not for they are vnclene to you.

These shall ye eate of all that are in the waters: what soeuer hath finnes and skales in the waters, sees and ryuers, that shall ye eate. And all that haue not finnes ād skales in the sees ād ryuers of all that moue and lyue in the waters/ shall

XI. Chapter. Fo. XVII.

shall ye abhorre. Se that ye eate not of their fleshe, ād also that ye abhotre their carcases: for all that haue no finnes nor scales in the waters, shall be abhominacion vnto you.

These are the foules which ye shall abhorre and which shall not be eaten, for they are an abhominacion. The egge, the goosherke, the cornaunte, the kyte, the vultur and all his kynde and all kynde of rauens, the estrich, the nightcroe, the cocow, the sparowhaue and al the kynde: the litle oule, the storcke, the great oule the backe, the pellicane, the pye, the heron, the laye with the kynde, the lappwyng and the swalowe. And all foules that crepe ād goo apō all iij. shall be an abhominacion vnto you.

Yet these maye ye eate of all the foules that moue and goo apō. iij. fete: euen those that haue no knees aboute vpon their fete to lepe with all apō the erthe, euen these of them ye maye eate: the arbe and all his kynde: the Soleam with all his kynde: the Hargol and all the kynde, ād the Hagab ād all his kynde. Al other foules that moue ād haue. iij. fete, shall be abhominacion vnto you. In soch ye shall be vnclene who soeuer touch the carkeffe of the shall be vnclene vnto the euen, ād who soeuer bereth the carkeffe of the, shall wash his clothes ād shall be

C ij vnclene

XI. Chapter.

vncleue vntyll euen.

Amonge all maner beestes, they that haue hofes and deuyde them not in to two clawes or that chewe not the cud, shalbe vncleue vnto you: and all that twicheth them shalbe vncleue. And all that goeth apon his handes amonge all maner beestes that goo on all foure, are vncleue vnto you: and as many as twych their carkeffes, shalbe vncleue vntyll the euen. And he that beareth the carkeffe of them, shall wasshe his clothes and be vncleue vntyll the euen/ for soch are vncleue vnto you.

And these are also vncleue to you amonge the thinges that crepe apon the erth: the weasel the moule, the tode and all his kynde, the hedgehogge, stelko, the licerte, the snayle and the moule. These are vncleue to you amonge all that moue, and all that twych them when they be dead, shalbe vncleue vntyll the euen. And what soeuer any of the dead carkeffes of them fall apon, shalbe vncleue: what soeuer vessell of woodd it be, or rayment, or skynne, or bagge or what soeuer thinge it be that any worke is wroughte with all. And they shalbe plunged in the water and be vncleue vntill the eue, and then they shalbe cleue agayne.

All maner of erthen vessell where in to any of them falleth, is vncleue with all that therein
is: and

XI. Chapter. Fo. XIX.

is: and ye shall breake it. All maner meate that is eaten, yf any soch water come apon it, it shall be vncleue. And all maner drynke that is drōke in all maner soch vessels, shalbe vncleue.

And whether it be ouen or kettel, it shalbe broken. For they are vncleue and shalbe vncleue vnto you: Neuerthelater, yet the fountaynes and wellles and pondes of water, shalbe cleue styll. But whosocuer twycheth their carkeffes, shall be vncleue.

Yf the dead carkeffe of any soch fall apō any seed vsed to sowe, yt shall yet be cleue styll: but ad yf any water be poured apō the seed and afterward the dead carkeffe of them fall thereō, then it shalbe vncleue vnto you.

Yf any beest of whiche ye eate dye, he that twicheth the dead carkeffe shalbe vncleue vntyll the euen. And he that eateth of any soche dead carkeffe, shall wasshe his clothes and remayne vncleue vntyll the euen. And he also that beareth the carkeffe of it, shall wasshe his clothes and be vncleue vntyll euen.

All that scrauleth apon the erth, is an abhominacyon and shall not be eaten. And what soeuer goeth apon the brest and what soeuer goeth apon .iiij. or moo fete amonge all that scrauleth apon the erth, of that se ye eate not: for they are abhominable. Make not youre soules abho

XII. Chapter

abominable. Make not youre soules abhominable with nothinge that creepeth, necher make youre soules vnclene with them: that ye shulde be defiled thereby.

For I am the Lorde youre God, be sanctified therfore that ye maye be holy, for I am holy: and defile not youre soyles with any maner thinge that creepeth apon the erth. For I am the Lorde that brought you out of the lande off Egipte to be youre God: be holy therfore, for I am holy.

This is the lawe of beest and foule and off all maner thinge that lyueth and moueth in the water and of all thinges that crepe apon the erth that ye may put differēce betwene vnclene and clene, and betwene the beestes that are eatē and the beestes that are not eaten.

¶ The. xij. Chapter.

And the Lorde spake vnto Moses and sayde: speake vnto the childern of Israd and saye: whē a womā hath conceaued and hath borne a man childe, she shalbe vnclene. vij. dayes: euen in like maner as when she is put aparte in tyme of hir naturall disease. And in the viij. daye the flesh of the childes foreskynne shalbe cut awaye. And she shall cōtinue in the bloude of hir purifiēge. xxxij. dayes, she shal

XII. Chapter.

Fo. xxx

wytech no halowed thinge nor come in to the sanctuary, vntyll the tyme of hir purifiēge be out. Yf she bere a maydechilde, then she shalbe vnclene two wekes as when she hath hir naturall disease. And she shall contynue in the bloude of hir purifiēge. lxxj. dayes.

And when the dayes of hir purifiēge are out: whether it be a sonne or a daughter, she shall brynge a lambe of one yere olde for a burntoffryng and a yonge pigeon or a turtill doue for a synneoffryng vnto the dore of the tabernacle of witnesse vnto the preast: which shall offer them before the Lorde and make an attonement for her, and so she shalbe purged of hir yssue of bloude. This is the lawe of her that hath borne a childe, whether it be male or female.

But and yf she be not able to bringe a sheepe, then let her brynge two turtys or two yonge pigeons: the one for the burntoffryng, and the other for the synneoffryng. And the preast shall make an attonement for her, and she shalbe clene.

¶ The. xiiij. Chapter.

And the Lord spake vnto Moses and vnto Aarō sayng: whē there apareth a rysimple in any māns flesh ether a scabbe or a glistrige white

This chapter
maketh not
for confession
in the care,
but is an exa-
mple of excom-
munication off
open sinners

As these pre-
stes make v-
cleane. And sen-
de out of com-
pany, euen fo-
ours binde. And
excommunicat
out of the co-
gregacio: and
as these make
cleane, so doo
ours lowse,
and absolve.
Now the th-
at sinne secre-
tly thei binde
with preachi-
ge gods word
ad yf thei re-
pet, with prea-
ching thei lo-
we the agay-
ne.

whyte: as though the plague of leprosy were in
the skynne of his flesh, then let him be brought
vnto Aaron the preast or vnto one of hys son-
nes the preastes, and let the preast loke on the
fore that is in the skynne of his fleshe. Yf the
heer in the fore be turned vnto whyte, and the
fore also seme to be lower than the skyn-
ne of his fleshe: then it is suerly a leprosy, and
let the preast loke on him and make hym vn-
cleane.

Yf there be but a white plecte in the skyn-
ne of his fleshe and seme not to be lower than
the other skynne nor the heer thereof is turned
vnto white: then let the preast shitt him vpp se-
uen dayes. And let the preast loke upon hym
the. vij. daye: yf the fore seme to him to abyde
styll and to go no further in the skynne, then let
the preast shutt him vppe yet. vij. dayes moo.
And let the preast loke on him agayne the. vij.
daye. Then yf the fore be waxed blackesh and
is not growen abroad in the skynne, let the pre-
ast make him cleane, for it is but a skyrfe. And
let him wasshe his clothes, and then he is cleane.
But and yf the scabbe growe in the skynne af-
ter that he is sene of the preast agayne. Yf the
preast se that the scabbe be growen abroad in
the skynne, let him make him vnclene: for it is
suerly a leprosy.

Yf the

Yf the plague of leprosy be in a man, let hi
be brought vnto the preast, and let the preast
se him. Yf the rysinge appeare white in the skyn-
ne and haue also made the heer white, and there
be rawe flesh in the fore also: then it is an olde
leprosy in the skynne of his flesh. And the pre-
ast shall make him vnclene, and shall not shutte
him vp for he is vnclene.

Yf a leprosy breake out in the skynne and
couer all the skynne from the heed to the fore
ouer all wheresocuer the preast loketh, then let
the preast loke upon him. Yf the leprosy haue
couered all his flesh, let him make the dis ease
cleane: for in as moch as he is altogether white
he is therfore cleane. But and yf there be rawe
flesh on him when he is sene, then he shalbe vn-
cleane. Therefore when the preast seeth the ra-
we flesh, let him make him vnclene. For in as
moch as his flesh is rawe, he is vnclene and it
is suerly a true leprosy. But and yf the rawe
flesh departe agayne and chaunge vnto white,
then let him come to the preast and let the pre-
ast se him: Yf the fore be chaunged vnto whi-
te, let the preast make the dis ease cleane, and the
he is cleane.

When there is a byele in the skynne of any
mans flesh and is heclede and after in the place
of the byele there appeare a whyte rysing ether
a shy-

as hynynge white somewhat redyſh, let him be ſene of the preaſt. Yf when the preaſt ſeeth hi it appeare lower than the other ſkynne and the heer thereof be chaunged vnto white, let the preaſt make hi vncleane: for it is a very leproſye, that is broken out in the place of the byele. But and yf when the preaſt loketh on it there be no white heeres therein nether the ſcabbe lower than the other ſkynne and be ſomwhat blackeſh, then the preaſt ſhall ſhutt him aparte vij. dayes. Yf it ſprede abroad in the meane ſeaſon, then let the preaſt make him vncleane: for it is a leproſye. But ad yf the gliſtringe white abyde ſtyll in one place and go no further, then it is but the prynte of the byele, and the preaſt ſhal make him cleane.

When the ſkynne of any mā's fleſh is burnt with fire that it be rawe and there apere in the burnynge a gliſtringe white that is ſomewhat redyſh or altogether white, let the preaſt loke apon it. Yf the heer in that brightneſſe be chaunged to white and it alſo appeare lower than the other ſkynne, than it is a leproſye that is broken out in the place of the burnynge. And the preaſt ſhall make him vncleane, for it is a leproſye. But and yf (when the preaſt loketh on it) he ſe that there is no white heer in the bryghtneſſe and that it is no lower than the other ſkynne,

ſkynne and that it is alſo blackeſh, then let the preaſt ſhutt him upp ſeuē dayes. And yf (when the preaſt loketh on him the ſeuēth daye) it be growen abroad in the ſkynne, lett him make him vncleane: for it is a leproſye. But and yf that bryghtneſſe abyde ſtyll in one place and goo no further in the ſkynne ad be blackeſh, than it is but a ryſyng in the place of the burnynge, and the preaſt ſhall make hym cleane: for it is but the prynte of the burnynge only.

Whē ether man or woman hath a breakynge out apon the heed or the beerde, let the preaſt ſe it. And yf it appeare lower than the other ſkynne and there be therein golden heeres ad thyn, let the preaſt make him vncleane, for it is a breaking out of leproſye apō the heed or berde. yf (whē the preaſt loketh on the breakynge out) he ſe that it is no lower thā the other ſkynne ad that there are blacke heeres therein let hi ſhutt hi vp. vij. dayes. And let the preaſt loke on the diſeaſe the ſeuēth daye: ad yf the breakynge oute be gone no forther nether be any golden heeres therein nether the ſcabbe be lower than the other ſkynne, then lett him be ſhaue, but lett hym not ſhaue the ſcabbe, and let the preaſt ſhutt him vpp ſeuē dayes

dayes moo. And let the preast loke on the brei
 akyng out the .vij. daye agayne: Yf the brea
 kyng out be gone no further in the skynne
 nor moare lower thē the other skynne, then lett
 the preaste make him cleane, and let him wash
 the his clothes and then he is cleane. Yf the
 breakeyng out growe in the skynne after that
 he is once made cleane, let the preast see him.
 Yf it be growne abroad in dede in the skynne,
 let the preast seke no further for ony golden
 heeres, for he is vncleane. But and yf he se that
 the scabbe stonde styll and that there is blacke
 heer growne vpp there in, thē the scabbe is hea
 led and he is cleane: and the preast shall make
 him cleane.

Yf there be founde in the skynne of the flesh
 of man or woman a glisteringe white, let the
 preast se it. Yf there appeare in their flesh a gli
 sterynge white somewhat blackesh, thē it is but
 freckels growē vpp in the skynne: and he is cleane

Yf a mans heer fall of his heed, thē he is he
 edbaulde and cleane. yf his heer fall before in
 his foreheade, then he is foreheadbalde and cle
 ane. yf there be in the baulde head or baulde fo
 rehead a redysh white scabbe, then there is le
 prosye spronge vpp in his baulde head or baul
 de forchade. And let the preast se it: and yf the
 rysyng of the sore be redyshwhite in his baul
 de he

de heade or foreheade after the maner of a le
 prosye in the skynne of the flesh, then he is a le
 per and vncleane: and the preast shall make him
 vncleane, for the plage of his heede.

And the leper in whome the plage is / shall
 haue his clothes rent and his heade bare and his
 mouth mossfeld, and shalbe called vncleane.
 And as longe as the dysese lesteth upon him,
 he shalbe vncleane: for he is vncleane, and shall
 therfore dwell alone, and even without the host
 shall his habitation be.

When the plage of leprosy is in a cloth: whe
 ther it be linnen or wollen, yee and whether it be
 in the warpe or wolfe of the linnen or of the
 wollen: ether in a skynne or any thinge made
 of skynne / yf the disease be pale or somewhat re
 dysh in the cloth or skynne: whether it be in the
 warpe or wolfe or any thinge that is made of
 skynne, thē it is a very leprosy and must be she
 wed vnto the preast. And whē the preast seeth
 the plage, let him shutt it vpp .vij. dayes, and let
 him loke on the plage the seuenth daye. yf it be
 increased in the cloth: whether it be in the war
 pe or wolfe or in a skynne or in any thyng that
 is made of skynne, then the plage is a fretynge
 leprosy and it is vncleane: And that cloth sha
 ll be burnt, ether warpe or wolfe, whether it be
 wollen or linnen or any thyng that is made of
 skynne where in the plage is, for it is a fretyn
 ge le

XIII. Chapter.

ge leprosy/and shalbe burnt in the fyre.

Yf the preast se that the plague hath fretten no further in the cloth: ether in the warpe or wolfe or in what soeuer thyng of skynne it be, then let the preast comaunde the to wasshe the thyng wherein the plague is, and let him shutt it vpp vij. dayes moo. And let the preast loke on it agayne after that the plague is wasshed: yf the plague haue not chaunged his falcion though it be spred no further abrode, it is yet vncleane. And se that ye burne it in the fyre, for it is fretted in ward: whether in parte or in all together. But and yf the preast se that it is somewhat blackys after that it is wasshed, let him rent it out of the clothe, or out of the skynne or out of the warpe or wolfe. But and yf it appeare any moare in the cloth ether in the warpe or in the wolfe or in any thyng made of skynne / than it is a waxynge plague. And se that ye burne that with fyre, where in the plague is. Moreover the cloth ether warpe or wolfe or what soeuer thinge of skynne it be which thou hast wasshed and the plague be departed from it, shalbe wasshed oure agayne: and then it is cleane.

This is the lawe of the plague of leprosy in a cloth whether it be wolle or linnen: cyther whether it be in the warpe or wolfe or in any thyng made of skynnes, to make it cleane or vncleane.

XIII. Chapter. Fo. XXIII

And the Lorde spake vnto Moses saynge: this is the lawe of a leper when he shalbe clesed. he shalbe brought vnto the preast, and the preast shall goo out without the hoste and loke apō him. Yf the plague of leprosy be healed in the leper, the shall the preast comaunde that there be brought for him that shalbe clesed. ij. luyng byrdes that are cleane, ad cypresse wodd, and a peece of purple cloth and yslope. And the preast shall comaunde that one of the byrdes be kylled ouer an erthe ressell of runnyng water. And the preast shall take the luyng byrde and the cypresse wodd and the purple ad the yslope, ad shall dyppe the and the luyng byrde in the bloude of the slayne byrde and in the rennyng water and sprinkle it upon him that must be clesed of his leprosy. vij. tymes and clense him / and shall let the luyng byrde goo fre in to the felde.

And he that is clesed shall wasshe his clothes and shaue off all his heer ad wasshe himselfe in water, and the he is cleane. And after that he shall come in to the hoste / but shall tarye without his tent. vij. dayes. Whē the seuenth daye is come, he shall shaue off al his heer both apō his heade ad his berde ad on his browes: ad euē all the heer that is on him, shalbe shauen off. And he shall wasshe his clothes and his flesh in water / and then he shalbe cleane.

And when the. viij. daye is come, let him take ij. lambes without blemyshe and a yewelambe of a yere olde without blemyshe, and. iij. tenthdeales of fyne floure for a meatoofferynge myngled with oyle, and a logge of oyle. Than let the preast that maketh him cleane, brynge the man that is made cleane with those thynges before the Lorde vnto the dore of the tabernacle of witnesse. And lett the preast take one of the lambes and offer him for a trespassofferynge, and the logge of oyle: and waue them before the Lorde. And than let him slee the lambe in the place where the synofferynge and the burntofferynge are slayne: euē in the holy place. for as the synofferynge is, euē so is the trespassofferynge the preastes: for it is most holy.

Than lett the preast take of the bloude of the trespassofferynge, and put it apō the type of the right eare of him that is clenfed, and apō the thombe of his righte hande and apō the greate too of his righte fore. Then let the preast take of the logge of oyle and poure it in to the palme of his lefte hande, ād dippe his right finger in the oyle that is in the palme of his lefte hand, ād let him sprinkle it with his synger vij. tymes before the Lorde. And of the rest of the oyle that is in his hande, shall the preast put apō the type of the righte eare of him that is clen

is clenfed, and apō the thombe of his righte hande, and apō the greate too of his righte fore: euē apō the bloude of the trespassofferynge. And the remnaunte of the oyle that is in the preastes hande, he shall poure apō the heede off hym that is clenfed: and so shall the preast make an attonement for him before the Lorde,

Then let the preast offer the synneofferynge, ād make an attonement for him that is clenfed for his vncleynesse. And thā let the burntofferynge be slayne, ād let the preast put both the burntofferynge and the meatoofferynge apō the altar: ād make an attonement for him, ād thā he shall be cleane.

Yf he be poore ād can not gett so moch, thā let him bringe one lambe for a trespassofferynge to waue it and to make an attonement for him, ād a tenth deale of fyne floure myngled with oyle for a meatoofferynge ād a logge of oyle, ād two turtyll doves or two yonge pygecons which he is able to gett ād let the one be a synneofferynge and the other a burntofferynge. And let him brynge them the. viij. daye for his clenfyng vnto the preast to the dore of the tabernacle of witnesse before the Lorde.

And let the preast take the lambe that is the trespassofferynge and the logge of oyle, ād wa-

D ue the

ue them before the Lorde. And whē the lambe of the trespassoffrynge is kylled, the preast shall take of the bloude of the trespassoffrynge, and put it upon the tyype of his righte eare that is clenfed, and upon the thombe of his righte hande, and upon the greate too of his righte fete. And the preast shall poure of the oyle in to his righte hande, and shall sprinkle with his finger of the oyle that is in his lefte hande. vij. tymes before the Lord.

And the preast shall put of the oyle that is in his hande (upon the tyype of the righte eare of hī that is clenfed, and apō the thombe of his righte hande and upon the greate too of his righte fote: euen in the place where the bloude of the trespassoffrynge was put, And the reste of the oyle that is in his hande, he shall poure upon the heede of him that is clenfed: to make an attonemēt for him before the Lorde. And he shall offer one of the turtyll doves or of the yonge pigeons, soch as he can gett: the one for a synncoffrynge and the other for a burnt offrynge apō the alter. And so shall the preast make an attonemēt for him that is clenfed before the Lorde. This is the lawe of him that hath the plague of leprosy, whose hand is not able to gett that which pertaineth to his clenfyng.

And

And the Lorde spake vnto Moses and Aarō saynge: when ye be come vnto the lond of Canaan which I geue you to possesse: yf I put the plague of leprosy in any housse of the lande of youre possession, let him that oweth the house go and tell the preast saynge, me thinke that there is as it were a leprosy in the housse. And the preast shall cōmaunde them to ryd all thinge out of the housse, before the preast goo in to se the plague: that he make not all that is in the housse vncleane, and then the preast shall goo in and se the housse.

Yf the preast se that the plague is in the walles of the housse and that there be holowe strakes pale or rede which seme to be lower than the other partes of the wall, then let the preast go out at the housse dores and shett vp the housse for. vij. dayes. And let the preast come againe the seuenth daye and se it: yf the plague be encreased in the walles of the housse, let the preast cōmaunde thē to take awaye the stones in which the plague is, and let thē cast thē in a foule place without the citie, and scrape the house within rounde aboute, and poure out the dust without the citie in a foule place. And let them take other stones and put them in the places of those stones, and other mortar: and playster the housse with all.

D ij Yf

XIII. Chapter.

Yf now the plage come agayne ad breake out in the housse, after that they haue taken away the stones and scraped the housse, and after that the housse is playsterd anew: let the preast come and se it. And yf then he perceaue that the plage hath catē further in the housse, then it is a fretynge leprosy that is in the housse ad it is vncleane. Then they shall breake doune the housse: both stones, tymbre ad all the mortar of the housse, and carye it out of the cite vnto a foule place. Moreouer he that goeth into the housse all the while that it is shett vp, shall be vncleane vntyll nighte. And he that slepeth in the housse shall wasshe his clothes, and he also that eateth in the housse shall wasshe his clothes.

But and yf the preast come and se that the plage hath sprede no futher in the housse after that it is new playsterd, the let him make it cleane for the plage is healed. And let him take to cleanse the housse with all: two birdes, cypresse wodd, ad purple clothe ad ysop. And let him kyll one of the byrdes ouer an erthen vessel of runnyng water. ad take the cypresse wodd, the ysop, the purple ad the luyng byrde, ad dyppe them in the bloude of the slayne byrde and in the running water, and sprinkle apon the housse seuen tymes, and cleanse the housse with the

XV. Chaptre. Fo. XXVII

the bloude of the byrde, and with the running water, ad with the luyng byrde, ad with the cypresse wodd, ad the ysop ad the purple clothe. And he shall lett the luyng byrde flee out off the towne in to the wyld feldes, and so make an attonement for the housse, and it shall be cleane.

This is the lawe of all maner plage of leprosy and breakyng out, and of the leprosy off clothe and housse: and of rylynges, scabbes and glysteryng white, to teache when a thinge is vncleane or cleane. This is the lawe off leprosy.

¶ The. xv. Chapter.

ANd the Lorde spake vnto Moses and Aaron sayenge, speake vnto the children of Israel and saye vnto them: euery mā that hath a runnyng yssue in his flesh, is vncleane by the reason of his yssue. And hereby shall it be knowne when he is vncleane. Yf his fleshe runne, or yf his flesh congele by the reason off his yssue, than he is vncleane. Euery couche whereon he lyeth ad euery thinge whercon he sitteth shall be vncleane.

He that twicheth his couch, shall wassh his clothes ad bath him selfe with water, ad be vncleane vntyll the euen.

He that sitteth on that whercon he satt, shall wassh

XV. Chaptre.

wassh his clothes and bathe him selfe with water and be vncleane vntill the euenyng. And he that twicheth his flesh shall wasshe his clothes and bathe him selfe in water and be vncleane vnto the euen. Yf any soch spytt upon him that is cleane, he must wasshe his clothes and bathe him selfe in water and be vncleane vntill euen.

And what soeuer sadell that he rydeth apō, shalbe vncleane. And whosoever twicheth any thinge that was vnder him, shalbe vncleane vnto the euē. And he that beareth any soch thinges shall wassh his clothes and bathe hī self in water and be vncleane vnto the euē, and whosoever he twicheth (yf he haue not first washed his handes in water) must wasshe his clothes, and bathe him selfe in water, and be vncleane vnto the euenyng. And yf he twych a vessell off erth, it shalbe broken: and all vessels of wood shalbe renfed in the water.

When he that hath an yssue is clenfed of his yssue, let him numbre. vij. dayes after he is cleane, and wasshe his clothes, and bathe his fleshe in runnyng water, and then he is cleane. And the. viij. daye let him take two turtill doves or two yonge pigeons, and come before the Lord vnto the dore of the tabernacle of witness, and geue them vnto the prest. And the prest shall

XV. Chaptre. Fo. XXVIII

shall offer them: the one for a synneofferyng, and the other for a burnt offeryng: and make an attonement for him before the Lord, as concerning his yssue.

Yf any mans seed departe frō him in his slepe, he shall wassh his flesh in water and be vncleane vntill euē. And all the clothes or fures whereon soch seed chaunceth shalbe washed with water and be vncleane vnto the euē. And yf a womā lye with soche a whone, they shall wash thē selues with water and be vncleane vntill euen.

Whē a womā's naturall course of bloud runneth, she shalbe put aparte. vij. dayes: and whosoever twycheth her shalbe vncleane vnto the euē. And all that she lyeth apō as long as she is put aparte shalbe vncleane. And whosoever twicheth hir couch shall wash his clothes and bathe hī selfe with water and be vncleane vnto the euē. And whosoever twicheth any thinge that she satt apō, shall wassh his clothes and wash him selfe also in water, and be vncleane vnto the euē: so that whether he twich hir couche or any thinge whereō she hath setē, he shalbe vncleane vnto the euē. And yf a mā lye with her in the meane tyme, he shalbe put aparte as well as she and shalbe vncleane. vij. dayes, and all his couch wherein he slepeth shalbe vncleane.

Whē

XV. Chaptre.

When a womans bloude runneth longe tyme: whether out of the tyme of hyr naturall course: as longe as hir vncleanness runneth, she shalbe vncleane after the maner as when she is put aparte. All hir couches whereon she lyeth (as longe as hir yssue lasteth) shalbe vnto her as hir couch when she is put a parte. And what soeuer she sitteth upon, shalbe vncleane, as is hir vncleanness whē she is put a parte. And whosoeuer twicheth them, shalbe vncleane, and shall wasshe his clothes and bathe him selfe in water and be vncleane vnto euen.

And when she is clenfed of hyr yssue, let hyr counte hir seuen dayes after that she is cleane. And the viij. daye let her take two turtles or two yonge pigeons and brynge them vnto the preast vnto the dore of the tabernacle of witness. And the preast shall offer the one for a synneoffrynge, and the other for a burntoffrynge: and so make an attonement for her before the Lorde. as concernynge hir vncleane yssue.

Make the childern of Israel to kepe them selues fro their vncleanness, that they dye not in their vncleanness: whē they haue defiled my habitation that is amonge them.

This is the lawe of him that hath a runninge sore, and of him whose seed runneth from hym

XVI. Chapter. Fo. XXIX.

him in his slepe and is defiled therewith, and of her that hath an yssue of bloude as longe as she is put a parte, and of whosoeuer hath a runninge sore whether it be man or woman, and of him that slepeth with her that is vncleane.

The. xvj. Chapter.

And the Lorde spake vnto Moses after the deeth of the two sonnes of Aaron, when they had offered before the Lorde and dyed: And he sayde vnto Moses: speake vnto Aaron thy brother that he go not at all tymes into the holy place, that is within the vayle that hangeth before the mercysate which is upon the arcke that he dye not. For I will appeare in a clowde vpon the mercysate.

By the clowd
vnder shende
the smoke off
the cence.

But of this maner shall Aaron goo in into the holy place: with a yonge ox for a synneoffrynge, and a ram for a burntoffrynge. And he shall put the holy linnen albe upon him, and shall haue a linnen breche vpon his flesh, and shall gyrdle him with a linnen gyrdell, and put the linnen mytre upon his heede: for they are holy raymentes. And he shall wasshe his flesh with water, and put them on. And he shall take of the multitude of the childern of Israel two gootes for a synneoffrynge and a ram for a burntoffrynge.

And

And Aaron shall offer the ox for his synne offrynge and make an attonement for him ad for his housse. And he shall take the two gootes and present them before the Lorde in the dore of the tabernacle of witnesse. And Aarō cast lottes ouer the.ij. gootes: one lotte for the Lorde, ad another for a scapegoote. And Aaron shall bringe the goote apō which the Lorde's lotte fell, and offer him for a synneoffrynge. But the goote on which the lotte fell to scape, he shall sett alyue before the Lorde to recōcyle with ad to let him goo fre in to the wilder nesse. And Aaron shall bringe the ox of his synoffrynge, ad reconcyle for him selfe ad for his housholde, and kyll him.

And thā he shall take a censer full of burninge coles out of the alter that is before the Lorde, and his handfull of swete cens beten small and bringe them within the vayle and put the cens apon the fire before the Lorde: that the cloude of the cens maye couer the mercyscate that is apon the witnesse, that he dye not. And he shall take of the bloude of the ox ad sprinkle it with his finger before the mercyscate eastwarde: euen. vij. tymes.

Then shall he kyll the goote that is the peoples synneoffrynge, and brynge hys bloude within the vayle, and doo with his bloude as he dyd

he dyd with the bloude of the ox, and let him sprinkle it toward the mercyscate and before the mercyscate ad reconcyle the holy place frō the vnclennesse of the childern of Israel, and from their trespasses ad all there synnes. And so let him doo also vnto the tabernacle of witnesse that dwelleth with them, eue among the ir vnclennesses.

And there shalbe no bodye in the tabernacle of witnesse, when he goeth in to make an attonement in the holy place, vntyll he come out agayne. And he shall make an attonement for him selfe and for his housholde, ad for all the multitude of Israel. Then he shall goo out vnto the alter that stondeth before the Lorde, and reconcyle it, and shall take of the bloude of the ox and of the bloude of the goote, and put it apon the hornes of the altare rounde aboute, and sprynkele of the bloude apon it with his finger seuen tymes, and clense it, and halowe it frō the vnclennesses of the childern of Israel.

And whē he hath made an ende of recōcylinge the holy place and the tabernacle of witnesse ad the alter, let him bringe the lyue goote ad let Aarō put both his handes apon the heede of the lyue goote, and confesse ouer him all the mysdeades of the childern of Israel, and

XVI. Chapter.

and all their trespasses, and all their synnes: and let him put them apō the heed of the goote ād sende him awaye by the handes of one that is acoynted in the wyldernesse. And the goote shall bere upon him all their mysdeades vnto the wildernesse, and he shall let the goote goo fre in the wildernesse.

And let Aaron goo in to the tabernacle of wytnesse and put off the lynē clothes which he put on when he wēt in in to the holy place, ād leaue them there. And let him wasshe his flesh with water in the holy place, and put on his owne rayment / and then come out and offer his burnt offeringe and the burnt offeringe of the people, and make an atonemēt for him selfe ād for the people, and the fatt of the synofferynge let him burne upon the alter. And let him that caryed forth the scapegoote, wasshe his clothes and bathe hys flesh in water / and then come in to the hōste agayne.

And the oxe of the synofferynge and the goote of the synofferynge (whose bloude was brought in to make an atonemēt in the holy place) let one carye out without the hōste and burne with fyre: both their skynnes, their flesh ād their donge. And let him that burneth them, wasshe his clothes ād bathe his flesh in water, and then come in to the hōste agayne.

And

XVII. Chapter. Fo. XXXI.

And it shalbe an ordynaunce for euer vnto you. And euē in the tenth daye of the seuenth moneth. ye shall humble youre soules and shall doo no worke at all: whether it be one of youre selues or a straunger that sojourneth amonge you. for that daye shall an attonemēt be made for you to cleanse you from all youre synnes before the Lorde / and ye shalbe cleane. It shall be a sabbath of rest vnto you / and ye shall humble youre soules / and it shalbe an ordynaunce for euer.

And the preast that is anoynted and whose hande was fylled to mynistr in his fathers steade / shall make the attonemēt and shall put on the holy lynē vestimētes / and reconcyle the holy sanctuary and the tabernacle of wytnesse ād the alter, and shall make an attonemēt also for the preastes and for all the people of the congregation. And this shalbe an euerlastyng ordynaunce vnto you to make an atonement for the childern of Israel for all their synnes once a yere: and it was done euē as the Lorde commaunded Moses.

¶ The. XVII. Chapter.

And the Lorde talked with Moses saynge: speake vnto Aarō and vnto his sonnes and vnto all the childern of Israel ād saye vnto

vnto them, this is the thyng which the Lorde charged saynge: whatsoeuer he be of the house of Israel that killeth an ox, lambe or goore in the hoste or out of the hoste and bryngeth the not vnto the dore of the tabernacle of witnessse, to offer an offering vnto the Lorde before the dwelling place of the Lorde, bloude shalbe imputed vnto that man / as though he had shed bloude / and that man shall perishe from amonge his people.

Wherefore let the childern of Israel bryng their offerings they offer in the wyde felde / vnto the Lorde: euen vnto the dore of the tabernacle of witnessse and vnto the preast / and offer the for peace offerings vnto the Lorde. And the preast shall sprinkle the bloude upon the alter of the Lorde in the dore of the tabernacle of witnessse / and burne the fatt to be a sweete sauoure vnto the Lorde. And let them nomore offer their offerings vnto deuyls / after whom thy goo an whooringe. And this shalbe an ordynance for euer vnto you thorow out youre generacions.

And thou shalt saye vnto them: what soeuer man it be of the house of Israel or of the straungers that sojorne amonge you that offereth a burnt offering or any other offering and bryngeth it not vnto the dore of the tabernacle

nacle of witnessse to offer vnto the Lorde, that felow shall perishe from amonge his people. And what soeuer man it be of the house of Israel or of the straungers that sojorne amonge you that eateth any maner of bloude / I will set my face agaynst that soule that eateth bloude, and will destroy him from amonge his people. for the life of the flesh is in the bloude, and I haue geuen it vnto you upon the alter, to make an attonement for youre soules, for bloude shall make an attonement for the soule. And therefore I sayde vnto the childern of Israel: se that no soule of you cate bloude / nor yet any straunger that sojourneth amonge you.

What soeuer man it be of the childern of Israel or of the straungers that sojorne amonge you that hunteth and catcheth any beast or foule that maye be eatē, he shall poure out the bloude and couer it with erthe. for the life of all flesh is in the bloude, therefore I sayde vnto the childern of Israel, ye shall cate the bloude of no maner of flesh. for the life of all flesh is in his bloude, and whosoever therfore eateth it shall perishe. And what soeuer soule it be that eateth that which dyed alone or that which was torne with wyldc bestes: whether it be one of youre selues or a straunger, he shall waashe his clothes

clothes ad bathe him selfe in water, ad shalbe vncleane vnto the euē, ad thā is he cleane. But ad yf he wasshe them not nor wasshe his flesh he shall beare his synne.

¶ The.xviij. Chapter.

ANd the Lorde talked with Moses saynge: speake vnto the childern of Israel, ad saye vnto them, I am the Lorde youre God. Wherfore after the doynges of the land of Egypte wherein ye dwelt, se that ye doo not: neither after the doynges of the lande of Canaan, whether I will bringe you, nether walke ye in their ordinaunces, but doo after my iudgemētes, and kepe myne ordinaunces, to walke therein: for I am the Lorde youre God. Kepe therefore myne ordinaunces, ad my iudgemētes which yf a man doo he shall lyue thereby: for I am the Lorde.

Se that ye goo to none of youre nyghett kyn red for to vncouer their secrettes, for I am the Lorde. The secrettes of thy father and thy mother, se thou vniheale not: she is thy mother, therefore shalt thou not discouer hir secrettes. The secrettes of thy fathers wife shalt thou not discouer, for they are thy fathers secrettes. Thou shalt not discouer the preuyte of thy syster, the daughter of thy father or of thy mother: wher

ther she be borne at home or without. Thou shalt not discouer the secrettes of thy sonnes daughter or thy daughters daughter, for that is thyne awne preuyte: Thou shalt not discouer the secrettes of thy fathers wyues daughter, which she bare to thy father, for she is thy suster: thou shalt therefore not discouer hir secrettes. Thou shalt not vncouer the secrettes off thy fathers syster, for she is thy fathers nexte kyn. Thou shalt not discouer the secrettes off thy mothers syster, for she is thy mothers nexte kyn.

Thou shalt not open the secrettes of thy fathers brother: that is thou shalt not goo in to his wife, for she is thyne awnte. Thou shalt not discouer the secrettes of thy daughter in lawe she is thy sonnes wyfe: therefore vncouer not hir secrettes. Thou shalt not vniheale the secrettes of thy brothers wife, for that is thy brothers preuyte. Thou shalt not discouer the preuytes of the wife ad hir daughter also, nether shalt thou take hir sonnes daughter or hir daughters daughter to vncouer their secrettes: they are hir nexte kyn, it were therefore wikkednesse. Thou shalt not take a wife and hir sister there to, to vexe hir that thou woldest open hir secrettes as long as she lyueth. Thou shalt not goo vnto a woman to open hir secrettes, as

E long

XVIII. Chapter.

longe as she is put aparte for hir vnclennesse. Thou shalt not lye with thy neighbours wife, to defyle thi selfe with her. Thou shalt not geue of thi seed to offer it vnto Moloch, that thou defile not the name of thi God, for I am the Lorde.

Thou shalt not lye with mankynde as with womankynde, for that is abomination. Thou shalt lye with no maner of beeste to defile thy selfe therewith, nether shall any woman stonde before a beest to lye doune thereto, for that is abomination.

Defile not youre selues in any of these thinges, for with all these thinges are these nations defiled whiche I cast out before you: and the lande is defiled, and I will visett the wickednesse thereof apon it, and the lande shall spewe out hir inhabiteurs. Kepe ye therefore myne ordinaunces and iudgementes, and se that ye commytt none of these abominacions: nether any of you nor ony straunger that sojourneth amonge you (for all these abominacions haue the men of the lande done whiche were there before you, and the lande is defiled) lest that the lande spewe you out when ye haue defiled it, as it spewed out the nations that were there before you. For whosoeuer shall cōmytt any of these abominacions, the same soules that come

XIX. Chapter. Fo. XXXIII.

commytt them shall perishe from amonge their people. Therefore se that ye kepe myne ordinaunces, that ye commytt none of these abominable customes which were commytted before you: that ye defile not youre selues therewith for I am the Lorde youre God.

¶ The. xix. Chapter.

And the Lorde spake vnto Moses sayinge: speake vnto all the multitude of the children of Israel, and saye vnto them. Be holy for I the Lorde youre God am holye. Se that ye feare: euery man his father and his mother, and that ye kepe my Sabbathes, for I am the Lorde youre God. Ye shall not turne vnto ydolls nor make you goddes of metall: I am the Lorde youre God.

When ye offre youre peaccofferynges vnto the Lorde, ye shall offer them that ye maye be accepted. And it shall be eaten the same daye ye offer it and on the morowe, but what soeuer is lefte on the thirde daye shall be burnt in the fire. Yf it be eaten the thirde daye, it shall be vnclane and not accepted. And he that eateth it shall bere his synne: because he hath defiled the halowed thinges of the Lorde, and that soule shall perishe from amonge his people.

E ij. whe

XIX. Chapter.

When ye repe doune the rype corne of your lande, ye shal not repe doune the vtmost borders of youre felde, nether shalt thou gather that which is left behynd in thy haruest. Thou shalt not plucke in all thy vyneyarde clene, nether gather in the grapes that are ouerscaped. But thou shalt leaue them for the pore and stranger. I am the Lord youre God.

Ye shall not steale nether lye, nether deale falsely one with another. Ye shal not sweare by my name falsely: that thou defilest not the name of thy God, I am the Lorde.

Thou shalt not begyle thy neyghboure with euellaciōs, nether robbe him violently, nether shall the workmans laboure abide with the vn tyll the mornynge.

Thou shalt not curse the deaffe, nether put a stomblinge blocke before the blynd: but shalt feare thy God. I am the Lorde.

Ye shall doo no vnrightuousnes in iudgement. Thou shalt not fauoure the poore nor honour the mightye, but shalt iudge thy neyghbour rightuously.

Thou shalt not go vp and doune a preiudicer amonge thy people, nether shalt thou helpe to shed the bloude of thy neyghboure: I am the Lorde.

Thou shalt not hate thy brother in thyne hart

Yes for God
ad with his a
yne cōfessio
shalt thou ac
cuse him, to
shalt thou the
holye fathers
kingdome,

but

XIX. Chapter. Fo. XXXV.

but shalt in any wyse rebuke thy neyghbour: that thou bere not synne for his sake.

Thou shalt not avenge thy selfe nor bere hate in thy mynde against the childern of thy people, but shalt loue thy neyghboure euē as thy selfe I am the Lorde.

Kepe myne ordinaunces. Let none of thy cattell gendre with a contrary kynde, nether sowe thy felde with myngled seed, nether shalt thou put on ony garment of linnen and wollen

Yf a man haue to doo with a woman that is bonde and hath bene medled with al of another man which nether is boughte nor freedome geuen her, there shalbe a payne apon it: but they shall not dye, because she was not made fre. And he shall brynge for his trespass offerynge vnto the Lorde: euē vnto the dore off the tabernacle of witnesse, a ram for a trespass offrynge. And the preast shall make an attornment for him with the ram of the trespass offrynge before the Lord, for his synne which he hath done: and it shalbe forgeuen him, as concerninge the synne which he hath done.

And when ye come to the lande and haue planted all maner of trees where of man eateth, ye shall holde them vncircumcised as concerninge the frute: euē thre yere shal they be vncircumcised vnto you and shall not be eatē of, and the fourth

ye

XIX. Chapter

ye all the frute of the shalbe holy and acceptable to the Lorde. And the fifth ye maye ye eate of the frute of the, and gather in the increase of them: I am the Lorde youre God.

Ye shall eate nothinge with the bloude, ye shall vse no witchcraft, nor obserue dismall dayes, ye shall not rounde the lockes of your heedes, nether shalt thou marre the tufres of thy beerde.

Ye shall not rent youre flesh for any soules sake, nor printe any markes upon you: I am the Lorde.

Thou shalt not pollute thi daughter, that thou woldest maintene her to be an whoore: lest the lande fall to whoredome, and waxe full of wickednesse. ¶ Sc that ye kepe my Sabbathes and feare my sanctuary: I am the Lorde.

Turne not to the that worke with sprites, nether regarde the that obserue dismall dayes: that ye be not defiled by the, for I am the Lorde youre God.

Thou shalt ryse vp before the hoorched, and reuerence the face of the old man and dread thy god, for I am the Lorde. ¶ Yf a straunger sojoure by the in youre lande, so that ye vse him not: But let the straunger that dwelleth with you, be as one of youre selues, and loue him as thi selfe, for ye were straungers in the lande of Egip

XX. Chapter. Fo. XXXVI.

Egip. I am the Lorde youre God.

Ye shall do no vnrightuousnes in iudgemente nether in mete, weyght or measure. But ye shall haue true balances, true weightes, A true Ephraim and a true hin. I am the Lorde youre god which broughte you out of the land of Egip, that ye shulde obserue all myne ordinaunces and iudgements and that ye shulde kepe them: I am the Lorde.

¶ The. xx. Chapter,

And the Lorde talked with Moses sayng: tell the childern of Israel, whosoever he be of the childern of Israel or of the straungers that dwel in Israel, that geueth of his seed vnto Moloch he shall dye for it: the people off the lande shall stone hi with stones. And I will sett my face upon that felowe, and will destroye him from amonge his people: because he hath geuen of his seed vnto Moloch, for to defile my sanctuary and to polute myne holy name. And though that the people of the lande hyde their eyes from that felowe, when he geueth of his seed vnto Moloch, so that they kyll him not: yet I will put my face upon that man and upon his housholde, and will destroy him and all that goo a whooringe with him and comytt hoordome with Moloch from amonge their people.

If we transgreffe gods commandments we may happilye escape worldly indignes, but we cannot avoid the first wrath of god, but it will surely find vs out.

Yf any soule turne onto them that worke with spirites or makers of dysmall dayes and goo a whoorynge after them, I wilt put my face apou that soule and will destroye him from amonge his people. Sanctifie youre selues therfore and be holyc, for I am the Lorde youre God. And se that ye kepe myne ordinances and doo them. For I am the Lorde which sanctifie you.

Whosocuer curseth his father or mother, shall dye for it, his bloude on his heed, because he hath cursed his father or mother.

He that breaketh wedlocke with another mans wife shall dye for it: because he hath broke wedlocke with his neighbours wife, and so shall she likewise.

Yf a man lye with his fathers wife and vncouer his fathers secrettes, they shall both dye for it, their bloude be apou their heedes.

Yf a man lye with his doughter in lawe thei shall dye both of them: they haue wrought abhominacion, their blood vpon their heedes.

Yf a man lye with the mankynde after the maner as with womā kynd, they haue both committed an abhominacion and shall dye for it. Their bloude be apou their heed.

Yf a man take a wife and hir mother thereto, it is wekednesse. Me shall burne with fire both hym

him and them, that there be no wekednesse amonge you.

Yf a man lye with a beest he shall dye, and ye shall see the beest.

Yf a womā go vnto a beest and lye doune the reio: thou shalt kyll the womā and the beest also they shal dye, and their bloude be apou their hedes. Yf a mā take his syster his fathers doughter or his mothers doughter, and se hir secrettes, and these his secrettes also: it is a weked thinge. Therefore let them perishe in the syghte of their people, he hath sene his systers secretnesse, he shall therefore bere his synne.

Yf a man lye with a woman in tyme of hyr naturall diseafe and unheale hir secrettes and vncouer hir fountayne, and she also open the fountayne of hir bloude, they shall both perishe from amonge their people.

Thou shalt not vncouer the secrettes of thy mothers syster nor of thy fathers sisters, for he that doth so, vncouereth his nexte kyn: and thei shall bere their mysdoynge.

Yf a mā lye with his vncles wife, he hath vncouered his vncles secrettes: they shall bere thei synne, and shall dye childlesse.

Yf a mā take his brothers wife, it is an vncleynethinge, he hath vncouered his brothers secrettes, they shalbe childlesse therfore.

Thei shall dye immediatly and not tarie the byrth, as Iuda wele haue burne. Thamar beynge great with childe.

Soth

XX. Chapter.

Se that ye kepe therfore all myne ordinaunces and all my iudgementes, and that ye doo them : that the londe whether I brynge you to dwell therein, spewe you not oute. And se that ye walke not in the maners of the nacions whiche I cast oute before you : For they committed all these thinges, and I abhorred them.

But I haue sayde vnto you that ye shall enioye their londe, and that I will geue it vnto you to possesse it: euē a londe that floweth with milke and honye. I am the Lord youre God, whiche haue separated you from other nacions: that ye shulde put difference betwene cleane bestes add vncleane, and betwene vncleane foules and them that are cleane. Make not youre soules therfore abhominable with bestes ad foules, and with all maner thinge that creepeth upon the grounde, which I haue separated vnto you to holde them vncleane. Be holy vnto me, for I the Lorde am holy and haue seuered you from other nacions : that ye shulde be myne.

Yf there be mā or womā that worketh with a sprite or a maker of dysmall dayes, thei shall dye for it. Mē shall stonē them with stones, ad their bloude shalbe upon them.

¶ The. xxj. Chapter.

XXI. Chapter. Fo. XXXVIII

And the Lorde sayde vnto Moses: speake vnto the preastes the sonnes of Aaron and saye vnto them. A preast shall defile him selfe at the deth of none of his people, but upon his kyn that is nye vnto him : as his mother, father, sonne, doughter and brother: and on his syster as lōge as she is a mayde ad dwelleth nye him and was neuer geuen to man : on her he maye defile him selfe. But he shall not make him selfe vncleane vpon a nular of his people to polute him selfe with all.

They shall make the no baldnesse upon their heedes or shaue off the lockes of their beards, nor make any markes in their flesh. Thei shalbe holy vnto their God, ad not polute the name of their god, for the sacrifices of the Lorde ad the bred of their God thei do offer : therfore they must be holy.

Thei shall take no wife that is an whoore, or poluted, or put frō hir hushonde: for a preast is holy vnto his God. Sanctifie him therfore, for he offereth vp the bred of God: he shal therfore be holy vnto the, for I the Lorde whiche sanctifie you, am holy.

Yf a preastes doughter fall to playe the whoore, she poluteth hir father : therfore she shall be burnt with fire.

He that is the hye preast among his brethern upon

Of the hethen preastes therfore toke our prelates the ensample of their balde pates.

By bred vnderstonde all fode, fleshe, fowle, or whatsoeuer it be.

XXI. Chapter.

vpon whose heed the anoyntyng oyle was poured and whose hande was fylled to put on the vestimētes / shall not vncouer his heed nor rent his clothes, nether shall goo to any deed body nor make him selfe vncleane: no not on his father or mother / nether shall goo out of the sanctuary, that he polute not the holy place of his God. for the croune of the anoyntyng oyle of God, is apon him. I am the Lorde.

The annoyntynge was the coronaciō on both of kynges and of prestes also

He shall take a mayden vnto his wife: but no wedowe nor deuorced nor poluted whoore. But he shall take a mayden of his awne people to wife, that he defyle not his seed apon his people. for I am the Lorde which sanctifye him.

And the Lorde spake vnto Moses saynge / speake vnto Aaron and saye: No man of this seed in their generations that hath any deformyte apon him, shall prese for to offer the bred of his God. for none that hath any blemish shall come nere: whether he be blynde / lame / snout nosed / or that hath any monstrous membre, or broken footed / or broken handed / or croke backed, or perleyed, or gogeleied, or maunge or skaulde / or hath his stones broken.

No man that is deformed of the seed of Aaron the preast / shall come nye to offer the sacrifices of the Lorde. Yf he haue a deformyte / he shall not prese to offer the bred of his God.

Not

XXII. Chapter.

Fo. XXXIX.

Notwithstondynge he shall eate of the bred of his God: euen as well of the most holy / as of the holy: but shall not goo in vnto the payle nor come nye the alter, because he is deformed that he polute not my sanctuary / for I am the Lorde that sanctifye them. And Moses tolde it vnto Aaron and to his sonnes / and vnto all the childern of Israel.

¶ The. XXII. Chapter.

And the Lorde comened with Moses saynge: byd Aaron and his sonnes that they absteyne from the halowed thynges of the childern of Israel which they haue halowed vnto me, that they polute not myne holy name: for I am the Lorde. Saye vnto them: whosoever he be of all youre seed amonge youre generation after you / that goeth vnto the halowed thynges which the childern of Israel shall haue halowed vnto the Lorde / his vncleannes shall be apon him: and that soule shall perysh from out of my syght. I am the Lorde.

None of the seed of Aaron that is a leper or that hath a runnyng sore / shall eate of the halowed thynges vntill he be cleane. And who soeuer twytcheth any vncleane soule or man whose seed runneth fro him by nyghte, or who soeuer twitcheth any worme that is vncleane to him / or man that is vncleane to him / what soeuer

The pope for hisder shall forchylke wife tyll they haue payd for dispensaciōs.

foeuer vnclennesse he hath: the same soule that hath tveyched any soch thyng / shalbe vnclenne vntill euen / and shall not eate of the halowed thynges vntill he haue wasshed his flesh with water. And than when the sonne is downe he shalbe cleane ad shall afterward eate of the halowed thynges: for they are his fode. Off a beest that dyeth alone or is rent with wylde beastes / he shall not eate / to defyle him: selfe therewith: I am the Lorde. But let them kepe therefore myne ordynance / lest they lade synne apō them and dye therein when they haue defyled them selues: for I am the Lorde which sanctifye them.

There shall no straunger eate of the halowed thynges / nether a gest of the preastes / or an hyred seruaunte. But yf the preast bye any soule with money he maye eate of it / and he also that is borne in his housse maye eate of his bred. Yf the preastes daughter be maryed vnto a straunger / she maye not eate of the halowed heues offerynges. Notwithstandyng: yf the preastes daughter be a wedowe or deuorced and haue no childe but is returned vnto hir fathers housse agayne / she shall eate of hir fathers bred as wel as she dyd in hyr youth. But thereshall no straunger eate there of.

Yf a man eate of the halowed thynges vnwytlyngly

he shall put the fyfte parte there vnto / and make good vnto the preast the halowed thyng. And let the preastes see / that they defyle not the halowed thynges of the childern of Israel which they haue offered vnto the Lorde / lest they lade them selues with mysdoynge and trespasse in eatyng their halowed thynges: for I am the Lorde which halowe them.

And the Lorde spake vnto Moses sayng: speake vnto Aaron and his sonnes and vnto all the childern of Israel and saye vnto them / what soeuer he be of the housse of Israel or straunger in Israel that will offer his offeryng: what soeuer vowe or frewill offeryng it be which they will offer vnto the Lorde for a burnt offeryng to reconcytle them selues / it must be a male without blemyshe of the oxen / shepe or gootes. let them offer nothyng that is deformed for they shall gett no fauoure there with.

Yf a man will offer a peascoffryng vnto the Lorde and separate a vowe or a frewill offeryng of the oxen or the flocke / it must be without deformyte / that it maye be accepted. There maye be no blemyshe therein: whether it be blide, broke, wounded or haue a wen, or be munged or scabbed. se that ye offre no soch vnto the Lorde, nor put an offeryng of any soch upon the alter vnto the Lorde.

An ox or a shepe that hath any membre out of proporcion, mayst thou offer for a fre will offeringe: but in a vowe it shal not accepted. Thou shalt not offer vnto the Lorde that which hath his stones brooded broke, plucked out or cutt awaye, nether shalt make any such in youre lande, nether of a straungers hande shall ye offer an offeringe to youre God of any such. For they marre all in that they haue deformedes in them, and therefore can not be accepted for you.

And the Lorde spake vnto Moses saynge: when an ox, a shepe or a goote is brought forth, it shalbe seuen dayes vnder the damme. And from the viij. daye forth, it shalbe accepted vnto a gifte in the sacrifice of the Lorde. And whether it be ox or shepe, ye shall not kyll it, and hir yonger both in one daye.

When ye will offre a thank offeringe vnto the Lorde, ye shall so offre it that ye maye be accepted. And the same daye it must be eatē vp, so that ye leaue none of it vntill the morowe. For I am the Lorde, kepe now my commaundementes and doq them. for I am the Lorde. And polute not my holy name, that I maye be halowed amonge the childern of Israel. For I am the Lorde which halowe you, and broughte you out of the londe of Egipte, to be youre
God

God: for I am the Lorde.

¶ The. xxiiij. Chapter.

And the Lorde spake vnto Moses saynge: speake vnto the childern of Israel, and saye vnto them. These are the feastes off the Lorde which ye shal call holy feastes. Sixe dayes ye shall worke, and the seuenth is the Sabbath of rest an holy feast: so that ye maye do no worke therein, for it is the Sabbath of the Lorde, wheresoeuer ye dwell.

These are the feastes of the Lorde whiche ye shall proclayme holy in their ceasons. The xiiij. daye of the first moneth at euē is the Lodes Passouer, And the. xv. daye of the same moneth is the feast of swete bred vnto the Lorde: vij. dayes ye must eate vnleuened bred. The first daye shalbe an holy feast vnto you, so that ye maye do no laborious worke therein. But ye shall offer sacrifices vnto the Lord. vij dayes, and the seuenth daye also shalbe an holy feast, so that ye maye doo no laborious worke therein.

And the Lorde spake vnto Moses saynge: speake vnto the childern of Israel and saye vnto them: when ye be come in to the lande whiche I geue vnto you and reape doune youre harvest, ye shall brynge a shefe of the first frutes of youre harvest vnto the preast, and he shall wa-

F ue

ue the shefe before the Lorde to be accepted for you: and euen the morow after the Sabbath the preaste shall waue it. And ye shall offer the daye when he waueth the shefe, a lābe without blemish of a yere olde for a burnt offeringe vnto the Lorde: and the meat offeringe therof, two tenth deales of fine flour mingled with oyle to be a sacrifice vnto the Lorde of a swete sauoure: and the drink offeringe thereto, the fourth deale of an hin of wyne. And ye shall eate nether bred, nor parched corne, nor fumentye of new corne: vntyll the selfe same daye that ye haue broughte an offeringe vnto your God. And this shalbe a lawe for euer vnto youre childern after you, where soeuer ye dwell.

And ye shall counte from the morowe after the Sabbath: euen from the daye that ye broughte the sheffe of the wauc offeringe, vii. weekes complete: euen vnto the morow after the vii. weke ye shall numbre .i. dayes. And then ye shall bringe a newe meat offeringe vnto the Lorde. And ye shall brynge out of youre habitacions two waueloaves made of two tenth deales off fine flour leuended and baken, for first frutes vnto the Lorde. And ye shall bringe with the bred seven lambes without deformyte of one yere of age, and one yonge ox and .ij. rambes, which

which shall serue for burnt offeringes vnto the Lorde, with meat offeringes and drink offeringes longinge to the same, to be a sacrifice of a swete sauoure vnto the Lorde.

And ye shall offer an he goote for a synne offeringe: and two lambes of one yere old for peace offeringes, And the preast shall waue the with the bred of the first frutes before the Lorde, and with the two lambes. And they shall be holy vnto the Lorde, and be the preastes. And ye shall make a proclamaciō the same daye that it be an holy feast vnto you; and ye shall do no laborious worke therein: And it shalbe a lawe for euer thorowe out all youre habitacions vnto youre childern after you,

When ye repe doune youre haruest, thou shalt not make cleane ryddance off thy felde, nether shalt thou make any aftergatheringe of thy haruest: but shalt leue them vnto the poore and the straunger. I am the Lorde your God.

And the Lorde spake vnto Moses saynge: speake vnto the childern of Israel and saye. The first daye of the seventh moneth shalbe a rest of remembraunce vnto you, to blowe hornes in an holy feast it shalbe, and ye shall do no laborious worke therein, and ye shall offer sacrifice vnto the Lorde.

XXIII. Chapter.

And the Lorde spake vnto Moses sayenge: also the tenth daye of the selfe seuēth moneth, is a daye of an attonement, and shalbe on holy feast vnto you, and ye shall humble youre soules and offer sacrifice vnto the Lorde. Moreover ye shall do no worke the same daye, for it is a daye of attonement to make an attonement for you before the Lord your God. For what soeuer soule it be that humbleth not him selfe that daye, he shalbe destroyed from amonge his people. And what soeuer soule do any manner worke that daye, the same I will destroye from amonge his people. Se that ye do no manner worke therfore. And it shalbe a lawe for euer vnto youre generacions after you in all youre dwellinges. A sabbath of rest it shalbe vnto you, and ye shall humble youre soules. The .ix. daye of the moneth at euen and so forth from euen to euen agayne, ye shall kepe your Sabbath.

And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel and saye: the .xv. daye of the same seventh moneth shalbe the feast of tabernacles. .vij. dayes vnto the Lorde. The first daye shalbe an holy feast, so that ye shall do no laborious worke therein. Seven dayes ye shall offer sacrifice vnto the Lorde, and the .vij. daye shalbe an holy feast vnto you and

XXIII. Chapter. Fo. XLIII

and ye shall offer sacrifice vnto the Lorde. It is the ende of the feast, and ye shall do no laborious worke therein.

These are the feastes of the Lorde whiche ye shall proclayme holy feastes, for to offer sacrifice vnto the Lorde, burnt offerynges, meat offerynges, and drink offerynges euery daye: beside the sabbathes of the Lorde, and beside youre giftes, and all youre vowes, and all your fre will offerynges whiche ye shall geue vnto the Lorde.

Moreover in the .xv. daye of the seventh moneth after that ye haue gathered in the frutes of the lande, ye shall kepe holy daye vnto the Lorde. .vij. dayes longe. The first daye shall be a daye of rest, and the .vij. daye shalbe a daye of rest. And ye shall take you the first daye, the frutes of goodly trees and the braunches off palme trees and the bowes of thicke trees, and wyllowes of the brooke, and shall reioyse before the Lorde. .vij. dayes. And ye shall kepe it holy daye vnto the Lorde. .vij. dayes in the yeere. And it shalbe a lawe for euer vnto youre childern after you, that ye kepe that feast in the seventh moneth. And ye shall dwell in booths seven dayes: euen all that are Israelites borne, shall dwell in bothes, that youre children after you maye knowe howe that I made the

XXIII. Chaptre.

the children of Israel dwell in bothes, when I broughte them out of the lande of Egypte: for I am the Lorde youre God. And Moses told all the feastes of the Lorde vnto the children of Israel.

¶ The. xxiiij. Chapter.

ANd the Lorde spake vnto Moses sayn ge: commaunde the children of Israel that they bringe vnto the, pure oyle olyue betē for lightes to poure in to the lampes allwaye, without the wayle of testimonye within the tabernacle of witnesse. And Aaron shall dresse them both euen and morninge before the Lorde alwayes. And it shalbe a lawe for euer amonge youre children after you. And he shal dresse the lampes upon the pure candelsticke before the Lorde perpetually.

And thou shalt take fine flour and bake. xij. wafers thereof, two tenthdeales shall eury wastell be. And make two rowes of them, sixe on a rowe upon the pure table before the Lorde, and put pure frankencens vpon the rowes. And it shalbe bred of remembraunce, and an offeringe to the Lorde. Eury Sabbath he shall put them in rowes before the Lorde euer more, geuen off the children of Israel, that it be an euersyngge coveuaunte. And they shal
be

XXIII. Chaptre. Fo. XLIII.

be Aarons and his sonnes, and they shall eate them in the holy place. For they are most holy vnto him of the offeringes of the Lorde, and shalbe a dutye for euer.

And the sonne of an Israelitish wife whose father was an Egyptian, went oute amonge the children of Israel. And this sonne off the Israelitish wife and a man of Israel, strooue together in the hoste. And the Israelitish womans sonne blasphemed the name and cursed, and they broughte him vnto Moses.

And his mothers name was Selamith, the daughter off Dybri off the trybe of Dan: and they putt him in warde, that Moses shulde declare vnto them what the Lorde sayde thereto.

And the Lorde spake vnto Moses sayenge; bringe him that cursed without the hoste, and let all that herde him, put their hands apō his heed, and let all the multitude stone him. And speake vnto the children of Israel sayenge: Whosoever curseth his God, shall bere his synne: And he that blasphemeth the name of the Lorde, shall dye for it: all the multitude shall stone him to deeth. And the straunger as well as the Israelite yf he curse the name, shall dye for it.

He that

He that killeth any man, shall dye for it: but he that killeth a beest shall paye for it, beest for beest. Yf a man mayme his neyghboure as he hath done, so shall it be done to him as gayne: broke for broke, eye for eye and toth for toth: euen as he hath maymed a man, so shall he be maymed agayne. So now he that killeth a beest, shall paye for it: but he that killeth a man, shall dye for it. Ye shall haue one maner of lawe amonge you: euē for the straunger as wel as for one of youre felues, for I am the Lorde youre God.

And Moses tolde the childern of Israel, that at they shulde bringe him that had cursed, out of the hoste, and stone him with stones. And the childern of Israel dyd as the Lorde comaunded Moses.

¶ The. xxv Chapter.

ANd the Lorde spake vnto Moses in mount Sinai sayenge, speake vnto the childern of Israel and saye vnto the. When ye be come in to the lande whiche I geue you, let the londe rest a Sabbath vnto the Lorde. Sixe yeres thou shalt sowe thi felde, and sixe yere thou shalt cut thi vynes and gather in thi frutes. But the seuenth yere shall be a Sabbath of rest

rest vnto the londe. The Lordes Sabbath it shall be, and thou shalt nether sowe thi felde, nor cut thy vynes.

The corne that groweth by it selfe thou shalt not repe, nether gather the grapes that growe without thy dresseynge: but it shall be a Sabbath of rest vnto the londe. Neuerthelesse the Sabbath of the londe shall be meate for you: euen for the and thy seruaunte and for thy mayde and for thy hyred seruaunte and for the stranger that dwelleth with the: and for thi catell and for the beestes that are in thy londe, shall all the encrease thereof be meate.

Then numbresen wekes of yeres, that is, seven tymes seven yere: and the space of the seven wekes of yeres will be vnto the. xlix. yere. And then thou shalt make an horne blowe: euen in the tenth daye of the seuenth moneth, which is the daye of attonement. And then thou shalt make the horne blowe, euen thorow out all youre lande. And ye shall halowe the fiftieth yere, and proclayme libertie thorow out the lande vnto all the inhabitants thereof, It shall be a yere of hornes blowynge vnto you and ye shall returne: euery man vnto his possession and euery man vnto his kynred agayne. A yere of hornes blowynge shall that fiftieth yere be vnto you. Ye shall not sowe nether re-

This horne in ebrue is called iobel, and of this toke the pope an occasio to make euery .l. yere a iubilee, so that he congratulath god in euery point ad wyl not be ouerace hekin de him.

pe the come that groweth by it selfe, nor gather the grapes that growe without thi labour. For it is a yere of hornes blowing and shalbe holy vnto you: how be it, yet ye shall eate of the encrease of the felde. And in this yere of hornes blowing ye shall returne, euery man vnto his possession agayne.

When thou sellest oughte vnto thy neyghboure or byest off thy neyghbours hande, ye shall not oppresse one another: but accordynge to the nombre of yeres after the trompett yere, thou shalt bye of thy neyghboure, and accordynge vnto the nombre off fruteyeres, he shall sell vnto the. Accordynge vnto the multitude of yeres, thou shalt encrease the price thereof and accordynge to the fewnesse of yeres, thou shalt mynyshe the price: for the nombre of frute he shall sell vnto the. And see that no man oppresse his neyghboure, but feare thi God. For I am the Lorde youre God. Wherefore doo after myne ordinaunces and kepe my lawes and doo them, that ye maye dwell in the lande in fastie. And the lande shall geue her frute, and ye shall eate youre fille and dwell therein in fastie.

Yf ye shall saye, what shall we eate the seuen
nth yere

nth yere in as moche as we shall not sowe nor gether in oure encrease. I wyll sende my blessinge vpon you in the sixte yere, and it shall bringe forth frute for thre yeres: and ye shall sowe the eyghte yere and eate of olde frute vntill the ix. yere, and euen vntill hir frutes come, ye shall eate of olde store. Wherefore the londe shall not be solde for euer, because that the lande is myne, and ye but straungers and sojourners with me: and ye shall thorowe oute all the lande of youre possession, let the londe go home fre agayne.

When thy brother is waxed poore and hath solde awaye of his possession: yf any off his kyn come to redeme it, he shall buye out that whiche his brother solde. And though he haue no man to redeme it for him, yet yf his hande can get sufficyent to bye it oute agayne, then let him counte how longe it hath bene solde, and delyuer the rest vnto him to whome he solde it, and so he shall returne vnto his possession agayne. But and yf his hande can not get sufficyent to restore it to him agayne, then that whiche is solde shall remaine in the hande of him that hath boughte it, vntill the horneyere: and in the horne yere it shall come out, and he shall
returne

returne vnto his possession agayne.

Yf a man sell a dwelling house in a walled cite/he maye bye it out agayne any tyme with a hole yere after it is solde: and that shalbe the space in which he maye redeme it agayne. But and yf it be not bought out agayne within the space of a full yere/then the house in the walled cite shalbe stablished for euer vnto him that boughte it and to his successours after him and shall not goo out in the trumpet yere. But the houses in villagies which haue no walles rounde aboute them/shalbe counted like vnto the feldes of the cuntrye/and maye be boughte out agayne at any leason/and shall goo out free in the trumpet yere.

Notwithstandinge the cities of the leuites and the houses in the cities of their possessions the leuites maye redeme at all seasons. And yf a man purchase ought of the leuites: whether it be house or citle that they possesse, the bargayne shall goo out in the trumpet yere. for the houses of the cities of the leuites/ are their possessions amonge the children of Israel. But the feldes that lye rounde aboute their cities/shall not be bought: for they are their possessions for euer.

Yf thi brother be waxed poore and fall in decaye with the/receave him as a stranger or
a so

a sojourner/and let him lye by the. And thou shalt take none vsurye of him/nor yet vantage. But shalt feare thi God/ that thi brother maye lye with the. Thou shalt not lende him thi money apon vsurye/ nor lende him of thi fode to haue advantage by it for I am the Lorde youre God which broughte you out of the lande of Egypte, to geue you the lande of Canaan and to be youre God.

Yf thi brother that dwelleth by the waxe poore and sell him selfe vnto the / thou shalt not let him labour as a bondseruaunte doeth: but as an hyred seruaunte and as a sojourner he shall be with the/and shall serue the vnto the trumpet yere/and then shall he departe fro the: both he and his children with him/and shall returne vnto his owne kynred agayne and vnto the possessions of his fathers. for they are my seruautes which I brought out of the lande of Egypte/and shall not be solde as bondmen. Se therefore that thou reigne not ouer him cruelly/but feare thi God.

Yf thou wilt haue bondseruautes and maydens/ thou shalt bye them of the heythen that are rounde aboute you/ and of the children of the straungers that are sojourners amonge you/ and of their generacions that are with you, which they begate in youre lande. And ye shall possesse them

XXV. Chapter.

them and geue them vnto youre childern after you, to possesse them for euer: and they shalbe youre bond men: But ouer youre brethern the childern of Israel/ye shall not reigne one ouer another cruelly.

When a straunger and a sojourner waxeth rich by the aid thi brother that dwelleth by him waxeth poore and sell him selfe vnto the straunger that dwelleth by the or to any of the strangers kyn: after that he is solde he maye be redeemed agayne. one of his brethern maye bye him out: whether it be his vncle or his vncies sonne/ or any that is nye of kynne vnto him of his kynred: ether yf his hande can get so much he maye be loosed. And he shall reken with him that boughte him / from the yere that he was solde in vnto the trompet yere / and the pryce of his byenge shalbe acordynge vnto the numbre of yeres / and he shalbe with him as a hyred seruaunte. Yf there be yet many yeres behynde / acordynge vnto them he shall geue agayne for his deliuerance/ of the money that he was solde for. Yf there remayne but few yeres vnto the trompet yere / he shall so counte with him / and acordynge vnto his yeres geue him agayne for his redemption / and shalbe with him yere by yere as an hyred seruaunte/ and

XXVI. Chapter. Fo. XLVIII.

and the other shall not reygne cruelly ouer him in thi syghte. Yf he be not boughte fre in the meane tyme/ then he shall goo out in the trompet yere and his childern with him. for the childern of Israel are my seruantes which I broughte out of the lande of Egypte. I am the Lorde youre God.

Ye shall make you no ydolles nor grauen ymage/ nether reere you vpp any pilier / nether ye shall sett vp any ymage of stone in youre lande to bowe youre selues there to: for I am the Lorde youre God. kepe my sabbathes and feare my sanctuary. for I am the Lorde.

¶ The. XXVI. Chapter.

YF ye shall walke in myne ordynaunces and kepe my commaundmentes and do them / then I will sende you rayne in the ryght season ad youre londe shall yelde hir encrease and the trees of the felde shall geue their fruite. And the threshynge shall reach vnto wyne haruest / and the wyneharuest shall reach vnto sowynge tyme / and ye shall eate youre bred in plenteousnes and shall dwell in youre lande peasably. And I will sende peace in youre londe / that ye shall slepe

stepe, and no man shal make you a frayde. And I will ryd euell beestes out of youre londe, and there shall no swerde goo thorowe out youre lande.

And ye shall chace youre enemyes, and they shall fall before you vppon the swerde. And siue of you shall chace an hundred, and an hundred of you shall put .x. thousande to flighte, and youre enemyes shall fall before you upon the swerde. And I wil turne vnto you and encrease you and multiplye you, and sett vpp my testament with you. And ye shall eate olde store, and cast out the olde for plentuousnes of the newe. I will make my dwellinge place amonge you, and my soule shall not loothe you. And I will walke amonge you and wilbe youre God, and ye shalbe my people. For I am the Lorde youre God, whiche broughte you out off the lande of the Egyptians, that ye shulde not be their bondemen, and I brake the bowes of youre yockes, and made you go vprighte.

But and yf ye will not harken vnto me, nor will do all these my commaundementes, or yf ye shall despyse myne ordinaunces ether yf youre soules refuse my lawes, so that ye wil not do all my commaundementes, but shall breake myne appoyntment: then I will do this agayne vnto you

Note well.

to you: I will viset you with vexations, swellynge and feuers, that shall make youre eyes dasell and with sore toes of herte. And ye shall sowe youre seed in vayne, for youre enemyes shall eate it. And I will set my face agenste you and ye shal fall before youre enemyes, and they that hate you shal raigne ouer you, and ye shall see whē no man foloweth you.

And yf ye will not yet for all this herken vnto me, than will I punish you seuen tymes more for youre synnes, and will breake the pride off youre strength. For I will make the heauē ouer you as harde as yerne, and youre londe as hard as brasse. And so youre labour shall be spent in vayne. For youre londe shall not geue hir encrease, nether the trees of the londe shall geue their frutes.

And yf ye walke contrary vnto me and will not herken vnto me, I will bringe seuen tymes moo plagues upon you acordinge to youre synnes. I will sende in wylde beestes upon you, which shall robbe you of youre childern and destroye youre catell, and make you so fewe in numbere that youre hye wayes shall growe vnto a wildernesse.

And yf ye will not be lerned yet for all this but shall walke contrarye vnto me, then will I also walke contrarye vnto you and will punish

G you

God beginne
th ad augmen
teth his plagues
moore ad mo
are as the peo
ple hardē the
ir hertes agē
ste him

you yet seuen tymes for youre synnes. I will sende a swerde apon you, that shall avenge my testament with you. And when ye are fled vnto youre cities, I will sende the pestelence amonge you, ye shall be deliuered in to the handes of youre enemyes. And when I haue broken the staffe of youre bred: that .x. wyues shall bake youre bred in one ouen and men shall deliuer you youre bred agayne by weyghte, that shall ye eate and shall not be satisfied.

And yf ye will not yet for all this harken vnto me, but shall walke contrarye vnto me, then I will walke contrary vnto you also wrathfully and will also chastice you seuen tymes for youre synnes: so that ye shall eate the flesh of youre sonnes and the flesh of youre daughters. And I will destroye youre alters bilt apon hye hyles, and ouerthrowe youre images, and cast youre carkasses apon the bodies of youre ydolles, and my soule shall abhorre you. And I will make youre cities desolate, and bringe youre sanctuaries vnto nought, and will not smell the sauours of youre swete odoures.

And I will bringe the londe vnto a wilderness: so that youre enemyes which dwell therein shall wondre at it. And I will strawe you amonge the heathen, and will drawe out a swerde after you, and youre lande shall be wast, and
your

your cities desolate. Then the lande shall reioyse in hir Sabbathes, as long as it lyeth voyde and ye in youre enemies londe: euen then shall the londe kepe holyc daye and reioyse in hir Sabbathes. And as long as it lyeth voyde it shall rest, for that it coude not reeste in youre Sabbathes, when ye dwelt therein.

And vppon them that are left alyue of you I will sende a feynnesse in to their hertes in the londe of their enemies: so that the sounde of a leefe that falleth, shall chace them and they shall flee as though thei fled a swerde, and shall fall noman folowinge them. And they shall fall one vppon another, as it were before a swerde euen no man folowinge them, and ye shall haue no power to stonde before youre enemyes; And ye shall perish amonge the heathen, and the londe of youre enemyes shall eate you vpp.

And thei that are left of you, shall pyne awaye in their vnrightheousnes, euen in their enemies londe, and also in the mysdeades of their fathers shall they consume. And they shall confesse their mysdeades and the mysdeades of the fathers in their trespasses which thei haue trespassed against me, and for that also that thei haue walked contrary vnto me. Therefore I also will walke contrary vnto them, and will brynge them in to the londe of their enemyes.

G 4 And

And then at the leest waye their vncircumcy-
sed hertes shall be tamed, ad then they shall ma-
ke an attonement for their misdedses.

Mercy is an-
ner denyed
vnto him that
repenteth.

And I wil remembre my bonde with Iacob
and my testamēt with Isaac, and my testament
with Abraham, and will thinke on the londe.
For the londe shall be leste of them and shall
haue pleasure in hir Sabbathes, while she lyeth
wast without them, and they shall make an at-
tonement for their misdedses, because they de-
spysed my lawes and their soules refused my
ne ordinaunces. And yet for all that when they
be in the londe of their enemyes, I will not so
cast them awaye nor my soule shall not so ab-
horre them, that I will utterlye destroye the ad
breake myne appoyntment with them: for I am
the Lorde their God. I will therefore remēbre
vnto the first couenaunt made when I br-
oughte them out of the lond of Egipte in the
sighte of the hethen to be their God: for I am
the Lorde.

These are the ordinaunces, iudgemētes, ad
lawes which the Lorde made betwene him ad
the childern of Israel in mount Sinai by the ha-
de of Moses.

¶ The. xxviij. Chapter.

And the Lorde spake vnto Moses sayn-
ge: speake vnto the childern of Israel
and saye vnto them: Yf any man will
geue a synguler vowe vnto the Lorde acordyn-
ge to the value of his soule / then shall the ma-
le from. xx. yere vnto. lx. be set at fyftie cycles
of syluer / after the cycle of the sanctuary / and
the female at. xxx. cycles. And from. v. yeres to
xx. the male shalbe set at. xx. cycles / and the fe-
male at. x. cycles. And from a moneth vnto. v.
yere / the male shalbe set at. v. cycles of syluer /
and the female at thre. And the man that is. lx.
and aboue / shalbe valowed at. xv. cycles, ad the
woman at. x. Yf he be to poore so to be set, the
let him come before the preast: and let the pre-
ast value him / acordynge as the hande of him
that vowed is able to gete.

Yf it be of the beestes of which men bringe
an offeringe vnto the Lorde: all that any man
geueth of soch vnto the Lorde / shalbe holy.
He maye not alter it nor chaunge it: a good
for a bad or a bad for a goode. Yf he chaunge
beest for beest / then both the same beest and it
also where with it was chaunged shall be holy.
yf it be any maner of vncleane beest of which
men maye not offer vnto the Lorde / let him
brynge the beest before the preast and let the
preast value it. And whether it be good or bad

G iij as the

as the preast setteth it/so shall it be. And yf he will bye it agayne / let him geue the fyfte parte moare to that it was set at.

Yf any man dedicate his housse/it shalbe holy vnto the Lorde. And the preast shall set it. whether it be good or bad / and as the preast hath set it/so it shalbe. Yf he that sanctified it will redeme his housse / let him geue the fyfte parte of the money that it was iudged at there: to/and it shalbe his.

Yf a man halowe a peece of his enheretted londe vnto the Lorde/ it shalbe set acordinge to that it beareth. Yf it be an homer of barley/it shall be set at fyftie sicles of syluer. yf he halowe his felde immediatly from the trumpet yere /it shalbe worth acordinge as it is esteemed. But and if he halowe his felde after the trowpetyere/the preast shall rekē the price with him acordinge to the yeres that remayne vnto the trowpetyere, and there after it shalbe lower sett.

Yf he that sanctified the felde will redeme it agayne/let him put the fyfte parte of the pryce that it was set at,there vnto and it shalbe his yf he will not it shalbe redemed nomoare. But when the felde goeth out in the trumpet yere/it shalbe holy vnto the Lorde:even as a thinge dedycated, and it shall be the preastes possession.

Yf a man sanctifie vnto the Lorde a felde
which

which he hath boughte and is not of his enheritaunce / then the preast shall reken with him what it is worth vnto the trumpet yere/ and he shall geue the price that it is set at the same daye, and it shalbe holy vnto the Lorde. But in the trumpet yere, the felde shall returne vnto him of whome he boughte it, whose enheritaunce of londe it was.

And all settinge shalbe acordinge to the holy sycle. One sycle maketh .xxx. Geras.

But the firstborne of the beestes that pertaine vnto the Lorde, maye no mā sanctifie: whether it be ox or shepe, for they are the Lordes allredy. Yf it be an vncleane beest, then let him redeme it as it is sett at, and geue the fyfte parte moare thereto. Yf it be not redemed, the let it be solde as it is rated.

Notwithstandinge no dedicated thinge that a man dedicateth vnto the Lorde, of all his goodes, whether it be man or beest or lande off his enheritaunce, shalbe solde or redemed: for all dedicate thinges are most holy vnto the Lorde. No dedicate thinge therefore that is dedicate of mā, may be redemed, but must nedes dye.

All these tithes of the londe, whether it be of the corne of the felde or frute of the trees, shalbe holy vnto the Lorde. Yf any man will redeme oughte of his tithes, let him adde the fyfte parte

XXVII. Chapter.

parte moare therto. And the tithes of oxen
and shepe and of all that goeth vnder the her-
demans kepinge, shalbe holie tithes vnto the
Lorde. Men shal not loke yf it be good or bad
nor shall chaunge it. Yf any man chaunge it
then both it and that it was chaunged with all,
shalbe holy and maye not be redeemed.

These are the commaundmentes whiche
the Lorde gaue Moses in charge to geue vnto
the childern of Israel in mount Sinai.

¶ The ende of the thyrd boke
of Moses.



A Prologe in to the fourth boke of Moses/ called Numeri.

In the seconde and thurde boke they receaved y^e lawe. And in this. iij. they begynneto worke and to practyse. Of which practynge y^ese many good ensamples of vnbeleffe & what freewill doth/when she taketh in hand to kepe the lawe of her awne power without help of sayth in the promyses of god: how she leueth her masters carresses by the way in the wilderness and bringeth them not in to the lande of rest. Why coude they not entre in? For cause of their vnbeleffe Hebre. iij. For had they beleued / so had they bene vnder grace/ and their old synnes had bene forgiven them/ and power shulde haue bene geue them to haue fulfilled the lawe thenceforth & they shuld haue bene kepte from all temptacions that had bene to stronge for them. For it is wyrtten Johan. i. He gaue them power to be the sonnes of god/ thorow beleuyng in his name. Nowe to be the sonne of god is to loue god and his commaundmentes and to walke in his waye after the ensample of his sonne Chust. But these peopleroke vpon them to worke without faith as thou seyest in the xiiij. of this boke/where they wold fight and also did/ without the worde of promysse: eue when they were warned that they shuld not. And in p. xvi. agayne they wold please god

with their holye faithlesse workes (for where gods worde is not there can be no faith) but y^e fyre of god consumed their holy workes/as it did Nadab and Abihu Leuit. x. And first these vnbeleuers turne thyn eyes vnto the pharisees which before the comynge of Chust in his flesh/had layde the fundacion of freewill after the same ensample. Whereon they bilt holy workes after their awne imagination without our faith of the worde/so seruently that for the greates zeale of them they slew the kinge of all holy workes and the lord of freewill which on ly thorow his grace maketh the will free and lowseth her from bondage of synne/and getteth her lone and lust vnto the lawes of god/ and power to fulfyll them. And so thorowe their holye workes done by the power of freewill/they excluded them selues out of the holy rest of forgiveness of synnes by faith in the bloude of Chust.

And then loke on oure ypocrites which in lifemaner followinge the doctryne of Aristotell and other hethen paganes / haue agensie all the scripture sett vpp freewill agayne/vnto whose power they ascribeth the keepinge of y^e commaundmentes of god. For they haue set vpp wilfull povertie of a nother maner then any is commaunded of god. And the chastite of matrimony vterlye desyed/they haue set vpp a nother wilfull chastite not required of god/whiche they swere/vowe & profess to geue god/
A. ij.

W T

whether he will geue it them or no/and com-
pell all their disciples there vnto / sayenge
that it is in the power of euery mans freewill
to obserue it/contrarye to Chrysostome and his apos-
tle Paule.

And the obedience of god and man exclu-
ded they haue vowed a nother wilfull obedi-
ence condemned of all the scripture whiche
they will yet geue God whether he will or
wyl not.

And what is become of their wilfull po-
uertye? hath it not robbed the whole worlde &
brought all vnder them? & in there be ether
kyngs or emperours or of what soener degre
it be/excepte he will hold of them and be swor-
ne vnto them to be their seruaunte/to go and
come at their luste and to defende their quar-
rels be they false or true? Their wilfull po-
uertye hath all readye eaten vpp the whole
worlde & is yet still gredy ar then ener it was
in so moche that ten worldes mo were not yf
nough to satisfie the hongre thereof.

Moreover besydes dayly corruptinge of o-
ther mens wyues and open who:redome/vnto
to what abominacions to fylt hye to be spokē
off hath their voluntarie chastite brought
them?

And as for their wilfull obediēce what is
it but yf disobedience & the diff. a. i. c. bech of all
yf lawes of god & mā in so moche yf any pri-
ce begine to execute any law of mā vppō thes

W T

they curse him vnto the botom of hell & pro-
claime him no right kyng & that his lordes
ought no lenger to obaye him /and interdute
his comen people as they were heretikes
or saracenes. And yf any man preache them
gods lawe / him they make an heretike and
burne him to ashes. And in steade of gods
lawe and mans / they haue sette vpp one off
their awne imaginacion which they obserue
with dispensacions.

And yet in these workes they haue so grea-
te confidencethat they not onely truste to be
saued therby/and to be hyer in heauen then
they that be saued thorow chryst: but also pro-
messeto all other fo: geuēnesse of their syn-
nes thorow the merites of the same. Wherin
they rest and teach other to rest also/excludyn-
ger the whole worlde from the reste of forges-
uēnesse of synnes thorow faith in Chrystes
blonde.

And now seynge that faith only letteth a
mā in ūto rest & vnbeleffe excludeth hi/what
is the cause of this vnbeleffe? verely no synne
y the world seyth/but a pope holynessee & a ri-
ghtuousnes of their awne imaginacion as
Paule sayeth Roma. x. They be ignorant of
y rightuousnes wherewith god iustificeth &
haue set vpp a rightuousnes of their awne ma-
tigit thorow which they be disobedient vnto y
rightuousnes of god. And Chrysostome rebuketh
not the phariseys for grosse synnes whiche
2. iij.

W T
the worlde same / but for those holye deades
whiche so bled the eyes of the worlde that
they were take as goddes: ene for long pray-
ers/for fastyng/for thyng so diligently that
they lefte not so much as their herbes vnus-
hed/for their clenness in waschyng before
meate and for washyng of cuppes/dishes/
and all maner vessels/for buyldinge the pro-
phetes sepulchres / and for keepinge the holy
daye / and for turnyng the bethen vnto the
sayth/and for geuyng of almes. For vnto
such holy deades they ascribed rightuousnes
and therfore when the rightuousnesse of god
was preached vnto them they coude not but
persecute it/the deuell was so stronge in the
Which thinge Christ well describeth Luc.
xi. sayenge that after the deuell is cast out he
cometh agayne and fyndeth his house swep-
te and made gaye and then taketh seuen we-
sethen him selfe and dwelleth therein / and
so is the ende of that man worse then the be-
gynnyng. That is/when they be a litle clen-
sed from grosse synnes whiche the worlde se-
yth and then made gaye in their awne syght
with the rightuousnes of tradicions/then co-
meth seuen/that is to saye the hole power of
y deuell/for seuen with y hebreues signifieth a
multitude without nūbre & the extremyte of a
thinge & is a speach bo:ored (I suppose) out
of leuiticus where is so oft mention made of
seue. Where I wolde saye: I will punish the

W T
that all the worlde shall take an ensample of
the/there the Jewe wolde saye/I will circum-
cise the or baptise the. vii. tymes. And so here
by seuen is ment all the deuels of hell & all y
might & power of the deuell. For vnto what
further blindnesse coude al the deuels in hell
bringe the / then to make them beleue y they
were iustified thorow their awne good wo-
rkes. For whē they once beleued y they were
purged fro their synnes & made rightuous
se thorow their awne holye wo:kes/what
rowme was there lefte for y rightuousnes y
is in chusties bloudesthedinge? And therfore
whē they be fallen into this blindnesse they
cā not but hate & persecute the light. And the
more cleare & evidently their deades be rebu-
ked y furiousser & maliciousser blind are they
vntill they breake out into open blasphemye &
synnyng agens y holy gost/which is y ma-
licious persecut:ge of the cleare truth so ma-
nifestly proued that they cā not once hysh a-
gens it. As the pharisees persecuted Christ
because he rebuked their holy deades. And
when he proued his doctrine with y scriptur
& miracles/yet though they coude not im-
proue him nor reason agens him they thought y
the scripture must haue some other meaninge
because his interpretacion vndermynded the
ir fundacion & plucked vpp by the rootes the
seetes which they had plated / & they ascribed
also his miracles to the deuell. And in like
21.iiij.

maner though oure ypocrites can not de-
nye but this is the scripture / yet because the
re can be no nother sens gathered thereof/
but that ouerthroweth their byldynges / ther
fore they ener thinke that it hath some other
meanynge than as the wordes sounde and
that no man vnderstandeth it or vnderstod-
de it sense the tyme of the Apostles. O: yf
they thinke that some that wrote vppon it
sense the apostles vnderstode it: they yet thin-
ke that we in like maner as we vnderstode
not the terte it self / so we vnderstande not the
meanynge of the wordes of that doctoure.
For when thou layest the iustifyinge of ho-
ly workes and denyest the iustifyinge of fa-
yth / howe canst thou vnderstand saynt Pau-
le / Peter / Johan and the Actes of the apost-
les or any scripture at all / seyinge the iustify-
inge of faith is almost all that they entende
to proue.

Synally / concernynge vowes wherof
thou readeest chapre. xxx. there maye be ma-
ny questyons / whereunto I answere shor-
ly that we ought to put salt to all oure offer-
ynges: that is / we ought to minisire know-
ledge in all oure workes and to do nothyng
wherof we coude not geue a reason out off
gods wordes. We be now in the daye light/
and all the secretes of God and all his co-
unsell and will is opened vnto vs / and he y
was promysed shuld come and blesse vs / is

come alredye and hath shed his bloude for
vs and hath blessed vs with all maner bles-
synges and hath obtrayned all grace for vs/
and in him we haue all. Wherefore god hen-
ce forth will receave no more sacrifices off
beeestes of vs / as thou readeest Leuit. x. Yf
thou burne vnto God the bloude or fatt of
beeestes / to obtrayne forgiveness of synnes
therby or that god shuld the better heare thy
requeste / then thou doest wronge vnto the
bloude of Christ / and Christ vnto the is des-
ad in vayne. For in him god hath promys-
sed not forgiveness of synnes only / but also
so what soeuer we are to kepe vs from synne
and temptacyon with all. And what yf thou
burne frankencens vnto him / what yf thou
burne a candle / what yf thou burne thy cha-
stite or virginite vnto him for the same pur-
pose / doest thou not like rebuke vnto chryles
bloude? Moreover if thou offer gold / syluer
or any other good for the same intent / is the
re any difference? And euen so yf thou go
in pylgrymage or fastest or goest wolwarde/
or sprincklest thy selfe with holy water or els
what soeuer dead it is / or observest what foe-
ner ceremonye it be for like meanynge / then
it is like abhominacion. We must therfore
bringe the salt of the knowlege of gods wor-
de with all oure sacrifices / or els we shall
make no swete sauoure vnto god thereof.
Thou wilt aske me / shall I vowe nothyng

at all? yee/ Gods commaundement whiche thou hast vowed in thy baptye. For what entente? Verely for the loue of Christ whiche hath bought the with his bloude and made the sonne and heyre of god with him / that thou shuldest waye on his will and commaundementes and purysye thy membres acoz dyng to the same doctryne that hath purysyd thine harte. For yf the knowlege of gods worde haue not purysyd thine harte/ so that thou consentest vnto the lawe of God that it is righteous and good and so: owest that thy membres moue the vnto the contrarye/ so hast thou no parte with Christ. For yf thou repent not of thy synne/ so it is impossible that thou shuldest beleue that Christ had deliuered the from the daunger thereof. Yf thou beleue not that Christ hath deliuered the/ so is it impossible that thou shuldest loue gods commaundementes. Yf thou loue not the commaundementes / so is Christs spresse not in the which is the earnest of forgiveness of synne and of saluacion.

For scripture teacheth/ first repentance: then fayth in Christe / that for his sake synne is forgiven to them that repent: then good workes/ which are nothyng save the commaundement of god only. And the commaundementes are nothyng els save the helpynge of oure neyghbours at their neede & the ransyng of oure membres that they myght

be pure also as the harte is pure thorow hate of vice and loue of vertue as gods word teacheth/ which workes must procede out of faith: y is/ I must do them for the loue which I haue to god for that greates mercye which he hath shewed me in Christ/ or els I do them not in the sight of god And that I faynt not in the payne of the sleynge of the synne that is in my flesh/ myne helpe is the promesse of the assistance of the power of god and y comefort of the reward to come which reward I ascribe vnto the goodnesse/mercye and truth of the promiser that hath chose me/ called me taught me and geuen me the earnest thereof/ & not vnto the merites of my doeges or sufferinge. For all that I do a soffre is but y waye to the reward and not the deservynge thereof. As if the kynges grace shuld promesse merd defend me at whome in myne awne reyalme yet the waye thither is thorow the see wher I might happlye soffre no litle trouble. And yet for all that/ yf I might lyue in rest when I come thither/ I wold thike & so wold other saye/ that my paynes were well rewarded: which reward & benefyte I wold not prentend ascribe vnto the merites of my paynes takinge by the waye: but vnto the goodnesse/mercysulnesse and constannt truth of the kynges grace whose gifte it is and to whome y prayse & thankethereof belongeth of dueyte and right. So now a reward is a gift geue

fielpe of the goodnesse of the geuer and not
of the deseruinges of the reaceuer. Thus it
appeareth/that if I vouwe what soeuer it be/
for any other purpосse then to tame my mem-
beries and to be an ensample of vertue ad ede-
fyenge vnto my neyghboure/ my sacrifice is
vnfauery and cleane without salt and my la-
pe without oyle and I one of the folyshourgis
his and shalbe shut out from the feast of the
bruydegrome when I thinke my self most su-
re to entre in.

Yf I vouwe voluntary pouerty / this must
be my purpосse/that I will be content with
a competent lyminge which cometh vnto me
ether by succession of myne elders or which I
gette truly with my labour in ministringe &
doynge seruice vnto the comen welth in one
office or in a nother or in one occupacyon or
other/because that riches and honoure shal
not couupte my mynde and drawe myne har-
te from god/and to geue an ensample of ver-
tie and edefyng vnto other & that my ney-
ghboure maye haue a lyminge by me as well
as I/if I make a cloke of dissimulaciō of my
vouwe / laynge a net of fayned beggerie to
catch superfluous aboundaunce of ryches &
hye degree and authorite and thorow the estis-
macion of false holinesse to fede and mayntay-
ne my slowthfull ydlenesse with the sweate/
laboure/lādes/& rentes of other men(after y
ensample of oure spiritualye) robbynge the

of their saythes and god of his honoure tura-
nyng vnto myne ypocrisye that confidence/
which shuld be geue vnto y promyses of god
only/am I not a wylde fox & a raueninge wol-
fe in a lābes skynne & paynted sepulchre say-
re without ad filthye with in? In like maner
though I seke no worldlye promocyon there
bye/yer if I do it to be iustified therewith ad to
gett an hyer place in heauen / thinkynge that
I do it of myne awne naturall strenght & of y
naturall power of my frewill & y euery man
hath might enen soto doo and that they do it
not is their faute & negligēce and so with the
proude pharesye in cōparyson of my self dese-
piseth the synfull publicanes: what other thinge
do I then eate y bloude & fart of my sacrifice
devouringe y my self which shuld be offered
vnto god alone and his christe. And shortly
what soeuer a man doeth of his naturall gys-
tes/of his naturall witte/wisdom/vnderston-
dinge/reason/will/& good entent before he be
ether wyse & cleane cōtrary taught of goddes
spyte & haue receaued other witt vnderstone-
dinge/reason ad will/is flesh / worldlye and
wroughte i abominable blindnesse/with which
a man can but seke him self/ his awne profy-
te/glozy & honoure/euē in very spirituall mat-
ters. Als if I were alone in a wilderness
where no man were to seke profite or prayse
of yer if I wold seke heuē of god there/I cou-
de of myne awne naturall gyses seke is no no

W T

ether wayes then for the merites and deseru-
ges of my good workes and to entre therein
by a nother waye then by y^e dore christ / which
were very theste / for christ is lord ouer all and
what so euer any man wil haue of god / he
must haue it geuen him frelye for churles sa-
fe. Now to haue heauen for myne awne des-
seruinge / is myne awne prayse and not chris-
stes. For I can not haue it by fauoure & gra-
ce in christ and by myne awne merites al-
for fregeuinge and deseruinge can not stod
to gether.

Yf thou wilt rowe of thy goodes vnto god
thou must put salt vnto this sacrifice: that is
thou must minstre knowlege in this deade
as Peter teacheth. ij. pet. i. Thou must put oyl
of gods worde in thy lampe & do it accordins
ge to knowlege / if thou wayte for the comyn-
ge of the brudegrome to entre in with him in
to his rest. Then wilt hage it aboute the mas-
ge to moue mento deuocyon. Deuocyon is a
feruent loue vnto gods comādmētes and
a desyre to be with god and with his euēlas-
singe promyses. Now shall the sight of sedy
riches as are shewred at saynt thomas shryne
or at walsingham moue a man to loue the cō-
mādmētes of god better and to desyre to
be loosed from his flesh and to be with god /
or shall it not rather make his poore herte
sigh because he hath no such at home and to
wysh parte of it in a nother place?

W T

The preast shall haue it in gods stead. Shall
the preast haue it? Yf the preast be boughe
with churles bloude / the he is churles seruā-
te & not his awne & ought therefore to seade
churles flocke with churles doctryne & to mi-
nistr churles sacramētes vnto the purely for
very lone & not for selthy lucre safe or to be
lord ouer the as Peter teacheth. i. pet. v. & pau-
le Acres. xx. Beside this christ is oures ad is
a gifte geuen vs / & we be heires of churly & of
all that is churles. Wherefore the preastes dor-
ayne is oures & we heires of it / it is y^e sode of
oure soules. Therefore if he ministr it not trus-
ly ad frely vnto vs with out sellinge / he is a
thefe & a soule murtherar: ad euen so is he if
he take vppon him to fede vs & haue not whe-
rewith. And for a like conclusyon because we
also with all that we haue be churles / therfo-
re is the preast heire with vs also of all that
we haue receaued of god / wherefore in as
moch as y^e preast wayterth on y^e worde of god
ad is oure seruante therein / therfore of right
we are his dettars & owe him a sufficient ly-
uinge of oure goodes / ad euen therto a wiffe
of oure doughters owe we vnto him if he res-
quyre her. And now when we haue appoyn-
ted him a sufficiēt lininge / whether in tythes
rentes or in yerelye wages / he ought to be cō-
tent & to require no more nor yet to receaue
ny more / but to be an ensample of sobernesse
& of dyspyssinge worldly thinges vnto the ens

sample of his partytheonars.

Wilethou vowe to offre vnto y poore peo-
ple: that is pleasaunte in y sight of god / for
they be lesse hereto do oure almes apō in chris-
tes stead & they be y right heires of all oure
abundaunce & ouerplus. Moreouer we must
haue a scole to teach goddes worde i (though
it nedded not to be so costly) & therfore it is law-
full to vowe vnto the buyldinge or mayntes-
naunce therof & vnto helpinge of all good wor-
kes. And we ought to vowe to paye custome/
tolle/rent & all maner duties and what soe-
uer we owe: for that is gods commaundment.

If thou wilt vowe pilgrimage/thou must
putt salt therto in like maner if it shalbe accep-
ted/if thou vowe to go ad viser the poore or to
here gods worde or what soeuer edifieth thy
soule vnto loue & good worke after knowlege
or what soeuer god comaundeth/it is well do-
ne and a sacrifice that sauioreth well ye will
happilye saye/that ye will go to this or y place
because god hath chosen one place more
then a nother and will heare youre petreyen
more in one placethen a nother. As for your
re prayer it must be accordig to goddes wor-
de. Ye may not desyer god to take vengeaunce
en him whō goddes worde teacheth you to
pitye & to praye for. And as for y ether glos-
se/y god will heare you more i one place then
in a nother/ I suppose it sal infatrate m/ salt
unsauerye/for if it were wisdeme how coude

we excuse the death of sleuz Acres. vii. which
died for: y article that god dwelleth not in te-
ples made with hādes we that belene in god
are y temple of god sayth paule/ if a man loue
god & kepe his worde he is the temple of god &
hath god presently dwelling in him/ as wis-
nesseth chust Johan. xiii. saye ge: If a mā lo-
ue me he will kepe my worde/ & the my father
will loue him & we will come vnto him and
dwell with him. And in the. x. he sayth: if
ye abyde in me and my wordes also abyde in
you/then are what ye will & ye shall haue it.
If thou beleue in chust & hast the promyses
which god hath made the in thyn hartte / the
go on pilgrimage vnto thyn awne hartte ad
there praye & god will heare y for his mercy
and trutthes sake and for his sonne chustes
sake and not for a few stones sakes. What
careth god for the temple? The very beestes
in that they haue liffe in them be much better
then an hepe of stonnes conded to gether.

To speake of chastite/it is a gif e not geuen
vnto all persones testifieth both chust and
also his apostle Paule/wherefore all persones
maye not vowe it. Moreouer there be causes
wherefore many persones maye better lyue
chast at one tyme then at a nother. Many
maye lyue chast at twentye and thirtye for
certayne colde diseases folowinge them/
which at. xl. when their helth is come can
not do so. Many be occupied with wyld

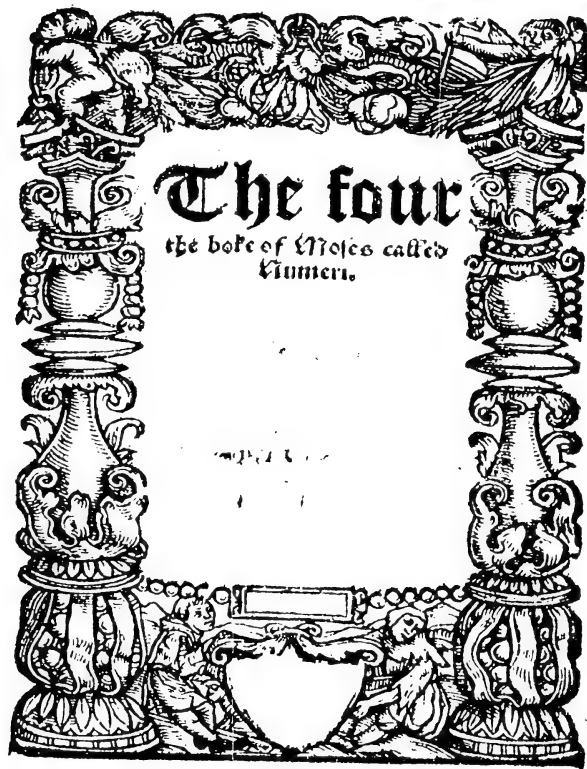
phantasies in their youth y they care not for marriage which same when they be ware sad shalbe greatly desyrouse/yt is a dangerous thyngeto make synne where none is ad to forfwere y benefyte of god & to hynde thy self vnder payne of dānacyon of thy soule that thou woldest not vse the remeadye that god hath created if need requyred. ¶ Another thinge is this beware that thou gett the not a false fayned chastite in ide with y vngodly persuasions of saynte Gerō or of Vinde in his fykhye boke of the remedye agensl lone/lest when thorow soch imaginacyons thou hast vitterlye despysed/desyed ad abhorred all woman fynde/thou come in to soch case thorow the firc wrath of god/y thou canst nether lyue chast nor fynde in thy harteto marye ad so be copelled to faule into the abhominacion of the pope agensl nature and fynde.

Moreover god is a wyse father & knoweth all y infirmities of his children & also mercy full/ad therfore hath created a remedye without synne ad geuen thereto his fauoure and blessinge. Let vs not be wyser then god with oure ymaginacyōs nor tēpre him/for as godly chastite is not every māns gyfte: euen so he y hath it to daye hath not power to continue it at his awne pleasure/nether hath god promysed to geue it him self & to cure his infirmities with out his naturall remeadye no more then he hath promysed to slake his hongre

with out meate or thirst with out drinke. Wherefore other let all thinges byde fre as wile god hath created them & nother vowe that which god requyret not nor forswere that which god permitteth the with his fauoure and blessinge also: or els if thou wilt neades vowe/then vowe godly & vnder a cōdycion / y thou wilt contynue chast/so longe as god getteth the y gyfte ad as longe as nether thynne awne necessitye nether cheryte toward thy neyghboure nor y autorite of the vnder whose power thou arte dayne y vnto the contrarye.

The purpose of thy vowe must be salted also with y wisdom of god. Thou mayest not vowe to be iustified therbye or to make satisfaction for thy synnes or to wyne heauē nor an hyer place: for then didest thou wōge vnto the bloude of chyst & thy vowe were playne Idolatrye & abhominable in y sight of god. Thy vowe must be only vnto y furtheraunce of y commaūdmētes of god/ which are as I haue sayde nothinge but y taminge of thy members & the sermice of thy neyghboure: that is if thou thyncke thy backeto weake for the burthen of wedlocke & y thou canst not rule thy wiff/children seruātes and make prouision for the godlye & with out oner much busynge and vnquyetyng thy self ad drounyng thy self in worldly busynesse vndystrytlye or that thou canst serue thy neyghboure in some office better beyng chast then maryed. And then

W **T**
 thy vowe is good & lawfull. And cut so must
 thou vowe abstinence of meates & d ynkes so
 far forth as it is profitable vnto thy neygh-
 bours & vnto y tamige of thy flesh: But thou
 mayst vowe neither of them vnto y sleynge of
 thy bodye. As Paule comaundeth tymothee to
 drinke wyne & no moare water because of his
 diseases. Thou wilt saye y tymorhy had not
 happlie forsworne wyne. I thinke the same
 and that the apostles forswore not wedlocke
 though many of them lyued chaste norther yet
 any meate or drinke/ though they absteyned
 from the/ & that it were good for vs to folow
 their ensample. How be it though I vowe &
 swere ad thynke on none exceptyon/ yet is the
 breakynge of gods comaundmētes except & all
 chaunces that hāge of god. As if I swereto
 to be in a certayne place at a certayne houre to
 make a loundaye with out exception/ yet if the
 fingein the meane tyme commaunde me a
 nother waye/ I must goo by gods commaund-
 ment ad yet breake not myne orhe. And in li-
 ke case if my father and mother be sefe and re-
 quyre my presence/ or if my wiff / children or
 household be visited that my assistance be re-
 quyred/ or if my neyghbours house be a fyre
 at the same houre and a thousand soch chaun-
 ces: in which all I breake myne orh and am
 not forsworne and so forth. Read gods word
 diligently and with a good herte and it shall
 teach the all thynges.



In Gottes und des Königs all Erblichkeit
 Rembert 1. rüst und gib 1. rüst
 In Gottes und des Königs all Erblichkeit
 Rembert 1. rüst und gib 1. rüst

i. Chapter.

Folio. 11.

The. iij. boke of Moyses / called Numeri.
 And the Lorde spake vnto
 Moyses in the wilderness
 of Sinai / in the tabernacle
 of witnessse / the first day
 of the seconde moneth /
 and in the seconde yere after
 they were come out of yllust



de of Egypte sayenge: take ye the summe of al
 the multitude of the childern of Israel / in the
 ir kynredes and householdes of their fathers
 and numbre the by name all that are males /
 polle by polle / fro. xx. yere & aboue: even all y
 are able to goo forthem to warre in Israel /
 thou & Aarō shall nūbre the in their arme: /
 & with you shalbe of every try be a heed man
 in the house of his father.

And these are the names of y me y shall sta
 de with you: in Rubē / Elizer y sonne of Bez
 deur: In Simē / Selumiel y sonne of Sur
 Sadai: In y trybe of Iuda / Nabasson y sons
 ne of Aminadab: In Issachar / Nathaneel y
 sonne of Zuar: In Sebulō / Eliab y sonne of
 Helō. And of y childern of Ioseph: In E
 phraim / Elisama y sonne of Amihud: In Ma
 nasse / Gamaliel y sonne of Pedai: In Be
 jamin / Abidan the sonne of Gedoni: In
 Dan / Abieser the sonne of Immi: Sadai:
 In Affer / Pagiel the sonne of Ochan: In
 Gad / Elasaph the sonne of Seguel: In Na
 phthali / Ahira the sonne of Enan.

B. ij

These were counsellors of the congregacion and lordes in the trybes of their fathers: & capraynes ouer thousandes in Israel. And Moses and Aaron toke these men aboue named and gathered all the congregacion together the fyrst daye of the seconde moneth/ and rekened them after their byrth & kynredes and houses of their fathers by name frō. xx. yere & aboue hed by hed: as the Lorde comaunded Moses/ enē so he numbred them in y wildernes of Sinai.

And the children of Ruben Israels eldest sonne in their generations/ kynredes & houses of their fathers / whē they were numbred every man by name/ all that were males frō xx. yere and aboue / as many as were able to goe forth in warre: were numbred in the trybe off Ruben/ xlvi. thousande and syue hundred.

Among the children of Simeon: their generation in their kynredes and houses of their fathers (when every mans name was tolde) of all the males from. xx. yeres and aboue/ whatsoeuer was mete for the warre: were renumbred in the trybe of Simeon. lix. thousande and. iij. hundred.

Amonge the children of Gad: their generation in their kynredes and householdes of their fathers/ when they were tolde by name/ frō xx. yere and aboue/ all that were mete for the warre: were numbred in the trybe of Gad. xlv.

thousande/ sixe hundred and systie.

Amonge the children of Juda: their generation in their kynredes and houses of their fathers (by the numbre of names) from. xx. yere and aboue/ all that were able to warre/ were tolde in the trybe of Juda. lxxviij. thousande and sixe hundred.

Amonge the children of Issachar: their generation in their kynredes and houses of their fathers (when their names were counted) from. xx. yere & aboue/ whatsoeuer was apte for warre: were numbred in y trybe of Issachar. liij. thousande and. iij. hundred.

Among the children of Sebulon: their generation in their kynredes and houses of their fathers (after the numbre of names) from. xx. yere and aboue/ whosoever was mete for the warre: were counted in y trybe of Sebulon liij. thousande and. iij. hundred.

Amonge the children of Joseph: fyrst amonge the children of Ephraim: their generation in their kynredes and houses of their fathers (when the names of all that were apte to the warre were tolde) from. xx. yeres and aboue: were in numbre in the trybe off Ephraim/ xl. thousande and sixe hundred.

Amonge the children of Manasse: their generation in their kynredes and houses of their fathers (when the names of all y were apte to warre were tolde) from. xx. and aboue

i. Chapter.

were numbred in the tribe of Manasse. xxxij thousand and two hundred.

Amonge the children of Ben Jamin: the generation in their kynredes and houses of their fathers (by the tale of names) from twentye yere and aboue of all that were meete for warre / were numbred in the trybe off Ben Jamin. xxxv. thousande / and. iij. hundred.

Amonge the children of Dan: their generation in their kynredes and houses off their fathers (in the summe of names) off all that was apte to warre from twentye yere and aboue / were numbred in the trybe of Dan. liij. thousande and. viij. hundred.

Amonge the children of Aser: their generation in their kynredes & houses of their fathers (when they were summed by name) from. xx. yeres & aboue / all that were apte to warre were numbred in the tribe of Aser. xli. thousande and. v. hundred.

Amonge the children of Nephtali: their generation in their kynredes & houses of their fathers (when their names were tolde) from. xx. yeres & aboue / what soeuer was meete to warre: were numbred in the trybe of Nephtali. liij. thousande and. iij. hundred.

These are the numbres which Moses & Aarō numbred with ʒ. xij. princes of Israel: of every house of their fathers a man. And all the numbres of the children of Israel in

i. Chapter.

Jo. liij.

the houses of their fathers / from twentye yere and aboue / what soeuer was meete for the warre in Israel / drewe vnto the summe of lxx. hundred thousande / syue hundred and. l. But the leuites in the tribe off their fathers were not numbred amonge them.

And the Lorde spake vnto Moses sayeng: only se that thou numbre not the trybe of Leni / neither take the summe of them amonge the children of Israel. But thou shalt appointe the leuites vnto the habitaciō of warres / and to all the apparell thereof and vnto all that longeth thereto. For they shall be re the tabernacle and all the ordinance thereof / and they shall minstre it and shalt pitch their tentes rounde aboute it. And when the tabernacle goeth forth the leuites shall take it downe: and when the tabernacle is pitched / they shall sett it vpp: for yf any strainger come nere / he shall dye. And the children of Israel shall pitch their tentes / euery man in his owne companye and euery mā by his arme stande it thorow out all their hostes.

But the leuites shall pitch rounde aboute the habitacion of witnessethat there fall no wrath vpon the congregacion of the childre of Israel / and the leuites shall wayte apen the habitacion of witnesseth. And the children of Israel dyd accordinge to all that the Lord commaunded Moses.

And the Lorde spake vnto Moyses and Aaron sayenge: The children of Israel shall pitch: euery man by his owne standert with the armes of their fathers houses/a waye from the presence of the tabernacle of witnesse.

On the east syde toward the rysynge of y sonne/shall they of the standert of the hoste of Iuda pitch with their armes: And Nafeson the sonne of Aminabab shalbe captaine ouer the sonnes of Iuda. And his hoste and the numb:re of them. lxxiiij. thousande and. vi. hundred. And nexte vnto him shall the trybe of Issachar pitch and Nathaneel the sonne of Nuar capayne ouer y childe of Issachar: his hoste and the numb:re of them. lviij. thousande and. iij. hundred. And than the trybe of Zabulon: with Eliab the sonne of Helen/capayne ouer the children of Zabulon / and his hoste in the numb:re of them: lviij. thousande and. iij. hundred. So that all they that pertaine vnto the host of Iuda/are an hundred thousande. lxxv. thousande and. iij. hundred in their companies: and these shall goe in the forefront/when they iurney.

And on the southsyde/the standert of the hoste of Ruben shall lye with their companies and the capayne ouer the sonnes of Ruben/Elizur the sonne of Sedeur/ad his hoste and the numb:re of them. xlvj. thousande/

and. v. hundred. And fast by him shall y trybe of Simeon pitch/and the capayne ouer y sonnes of Simeon. Selumiel the sonne of Zuri Sadai/ & his hoste and the numb:re of them li. thousande and. iij. hundred And the trybe of Gad also: And the capayne ouer the sonnes of Gad/Elisaph the sonne of Deguel and his hoste and the numb:re of them. xlv. thousande. vi. hundred and. l. So that all y numb:re that pertaine vnto the hoste of Ruben/are an hundred thousande. li. thousande iij. hundred & sytie / with their companies/ and they shall be the seconde in the iourney

And the tabernacle of witnesse with the hoste of the leuites/shall goe in the myddes of y hostes: as they lye in their tētes/euen so shall they proceede in the iurney/ euery man in his quarter aboute their standertes

On the west syde/the standert and the hoste of Ephraim shall lye with their companies. And the capayne ouer the sonnes of Ephraim/Elisama the sonne of Amihud: & his hoste and the numb:re of them. xl. thousande & v. hundred. And fast by him / the trybe of Manasse/and the capayne ouer the sonnes of Manasse/Gamaleel y sonne of Pedazur and his hoste and the numb:re of them. xxxij. thousande and. ij. hundred. And the trybe of Ben Jamin also: and the capayne ouer the sonnes of Ben Jamin /Abidan the sonne of Gedcom/ad his hoste and the numb:re of the

xxx. thousande and. iij. hundred. All the nū
bre that percynd vnto the hōste of Ephraim/
were an hundred thousand. viij. thousande
and an hundred in their hostes: and they
shal be the byde in the iurney.

And the standert and the hōste of Dan
shal lye on the north syde with their compa
nyes: & the capayne ouer y childre of Dan/
Abiezzer the sonne of Ammi Sadai: and his
hōste and the nūbre of them. lxij. thousande &
vij. hundred. And fast by him shal the trybe
of Asser pūche: and the capayne ouer the sō
nes of Asser/Pagiel the sonne of Ochran: &
his hōste & the nūbre of them xli. thousande &
v. hundred. And the trybe of Naphtali also/
and the capayne ouer y childern of Naphtali:
Abira the sonne of Enan: & his hōste and
the nūbre of them. liij. thousande & iij. hū
dred. So y the hole nūbre of all that percynd vnto
y hōste of Dan/was an hūndred thousande
lvij. thousande & vi. hūndred. And they shal be
the last in y iurney with their stādertes.

These are y sūmes of y childern of Israel
in the hōuses of their fathers: euen all the nū
bres of the hostes with their cōpanies. vi. hū
dred thousande. iij. thousande. v. hūndred and
fiftie. And yet y leuites werenot nūbred amō
ge the childern of Israel/ as the Lorde com
maunded Moyses. And y childern of Israel
dyd acōrdyng to all that the Lorde cōmaū
ded Moyses/ & so they pitched with their stan

dertes/ and so they iurneyd: eueny man in his
tynred/ and in the hōusscholde of his father.

¶ The. iij. chapter.

U These are the generations of Aa
ron and Moyses/ when the Lorde
spake vnto Moyses in mount Si
nai/ and these are the names of the sōnes of
Aaron: Nadab the eldest sonne/ and Abihu
Eleazar and Ithamar. These are the names
of the sōnes of Aaron which were preastes
anoynted and their handes fylled to mynistr
e but Nadab and Abihu dyed before the Lorde/
as they broughte straunge fyre before the
Lorde in the wyldernes of Sinai/ and had
no childern. And Eleazar and Ithamar my
nistred in the syght of Aaron their father.

And the Lorde spake vnto Moyses saynge
brynge the trybe of leui / and set them before
Aaron the preast/ and let them serue him ad
wayte apō him & apō all the multitude/ be
fore the tabernacle of witnessse / to doo the ser
uice of the habitacon. And they shal wayte
apō all y apparell of y tabernacle of witnessse
& apō y childern of Israel / to doo y seruice
of the habitacon. And thou shalt geue the le
uites vnto Aaron & his sōnes / for they are
geuen vnto him of y childern of Israel. And
thou shalt appoite Aarō & his sōnes to way
te on their preastes office: & the straūger y co
meth nye / shall dye for it.

And y Lorde spake vnto Moyses saynge: be
holde / I haue take the leuites fro amonge y

childern of Ysrael/for all the firstborne that openeth the matryce amonge the childern of Ysrael/for that the leuites shall be myne: because all the first borne are myne: for y same daye that I smote all the firstborne in the lande of Egypte/ I halowed vnto me all the firstborne in Ysrael/both man and beest/and myne they shall be: for I am the Lorde.

And the Lorde spake vnto Moses in the wilderness of Sinai sayenge: Numbre the childern of Leui in y houses of their fathers and kynredes/all y are males from a moneth olde and aboue. And Moses numbred them at the worde of the Lorde/as he was commaunded. And these are y names of y childre of Leui: Gerson/ Cahath & Merari. And y se are the names of the childern of Gerson in their kynredes: Libni and Semei. And the sonnes of Cahath in their kynredes were Amram, Zechar, Zebion and Vziel. And the sonnes of Merari in their kynredes were Maheli and Musi. These are the kynredes of Leui in the houses of their fathers.

And of Gerson came the kynred of y Libnites and the Semeites/which are the kynredes of the Gersonites. And y summe of them (when all the males were tolde) from a moneth olde and aboue/were. viij. thousande and fyue hundred. And the kynredes of the Gersonites pitched behynd the habitation well warde. And the capayne of the most awfull

house amonge y Gersonites/was Eliasaph the sonne of Lael. And the office of the childern of Gerson in the tabernacle of witness was the habitation and the tente with the coneringe theroff and the hangyng of the doore of the tabernacle of witness/and the hangynges of the courte/and the curtayne of the doore of the courte: which courte went rounde aboute the dwellinge/and the alter/and the cordes y perteyned vnto all the seruyce therof.

And of Cahath came the kynred of y Amramites and the kynred of the Zecharites & of the Zebionites and of the Vzielites: And these are the kynredes of y Cahathites. And the numbrie of all the males from a moneth olde and aboue/was. viij. thousande and six hundred: which wayted on y holy place. And the kynred of the childern of Cahath /pitched on y southside of y dwellinge And y capayne in y most annyeant house of the kynredes of the Cahathites/was Elizaphan the sonne of Vziel/and their office was: the arcke/the table/the candellsticke /and the alter and the holy vessels to minystr with and the vayne with all that serued thereto. And Eleazar y sonne of Aaron the preast/was capayne ouer all the capaynes of the Leuites /and had the ouer syghtre of them that wayted vpon the holy thynges.

And of Merari came the kynredes of the Mahelites and of the Musites: and these

are the kynredes of the Merarites. And the nūbre of them (when all the males frō a moneth olde ad aboue was tolde) drew vnto, with thousande a. ii. hundred. And y capraynt of the most auncient housse amonge the kynredes of the Merarites/ was Zuriel the sonne of Abihail which pitched on the north syde of the dwellynge. And the office of the sonnes of Merari was: the bordes of y dwellynge & the barres/pilers with the sekettes thereof/ and all the instrumentes there of & all that seruiced thereto: & the pilers of the counte rounde aboute and their sekettes / with their pyntes & cordes. But on y fore front of y habitaciō ad before the tabernacle of witnesse east waide/ shall Moses and Aaron & his sonnes pitch and wayte on the sanctuary in the freade of y children of Ysrael. And the straunger y cometh nye/ shall dye for it. And the hele summe of the leuites which Moses & Aaron nūbred/ at y cōmaūdmēt of y Lorde thorewout their kynredes euen/ of all y males of a moneth olde & aboue/ was. xxij. thousande.

And the Lorde sayde vnto Moses: I nūbre all y first borne that are males amōge the children of Ysrael/ frō amoneth olde & aboue and take y nūbre of their names. And then shalt appoynte y leuites to mer the Lorde / for all the first borne amōge y children of Ysrael and the cattell of y leuites for the first borne of the children of Ysrael. And Moses nūbred

as y Lorde cōmaūded him/ all the first borne of y children of Ysrael. And all the first borne males/ in y summe of names/ from amoneth olde and aboue/ were nūbred. xxij. thousande. ii. hundred and. lxxij.

And the Lorde spake vnto Moses saym getake the leuites for all the first borne of the children of Ysrael/ ad the cattell of the leuites for their cattell: & the leuites shall be myne whiche am the Lorde. And for the redemyng of the two hundred and. lxxij. whiche are moo than the leuites in the first borne of the children of Ysrael/ take. v. shecles of euey pece/ after the shecle of y holy place. xx. geras the shecle. And geue y money wherewith the odde nūbre of them is redemed/ vnto Aaron ad his sonnes. And Moses toke the redemption money of the ouerplus that were moo then the leuites/ amōge the first borne of the children of Ysrael: & it came to a thousande. iii. hundred &. lxx. shecles/ of the holy shecle. And he ganethar redemption money vnto Aaron & his sonnes at the worde of the Lorde/ euen as the Lorde commaūded Moses.

¶ The. iiii. Chapter.

And y Lord spake vnto Moses & Aaron & bade the take y summe of y children of Cabath frō amonge y sonnes of leui/ in their kynredes and heuisses of their fathers / from xxx. yere and aboue vntill ystie / all that were able to warre / for to doo the worke in

the tabernacle of witness: euen in the most holy place. And when y^e hoster remoueth/Aaron ad his sonnes shall come and take doune the rayle and couer the arcke of witnesse the reuith / and shall put there on a couerynge of tarius skynnes / and shall spiede a cloth y^e is altogether of Jacynce aboue all / and put the stanes thereof in. And apon the shewe table they shall spiede a cloth of Jacynce / and put thered / the dishes / spones / flat peeces and pottes to poure with / and the dayly bred shal be thereon: and they shall spred apon them a couerynge of purple / and couer the same with a couerynge of tarius skynnes / and put the stanes thereof in.

And they shall take a cloth of Jacynce / and couer the candelsticke of light and hir lapses and hir snoffers and fyre pannes and all hir oyle vessels which they occupye aboute it / & shall put apon her and on all hir instruments / a couerynge of tarius skynnes / and put it apon stanes. And apon the golden alter they shall spiede a cloth of Jacynce / and put on hir stanes. And they shall take all the thinges which they occupye to minystrer with in y^e holy place / & put a cloth of Jacynce apon them and couer them with a couerynge of tarius skynnes and put them on stanes. And they shall take a waye the ashes out of the altar / and spiede a scarlet cloth thereon: & put aboute it / the fyre pannes / the flesh hokes / the shos

nels / the basens and all that belongeth vnto the altar / and they shall spiede apon it a couerynge of tarius skynnes and put on the stanes of it.

And when Aaron and his sonnes haue made an ende of coueryng the sanctuary ad all the thinges of the sanctuary / agens that the hoster remoue / then the sonnes of Cabath shall come in for to bere / and so let them not treich the sanctuary lest they dye. And this ys the charge of the sonnes of Cabath in the tabernacle of witness. And Eleazar the sonne of Aaron the prest / shall haue the charge to prepare oyle for the lightes and fyre cens / & the dayly meat offeringe and the anoyntinge oyle / and the ouersyghte of all the dwellinge and of all that therein is: both ouer the sanctuary & ouer all that pertaineth thereto.

And the Lorde spake vnto Moses & Aaron sayenge: desiroe not the trybe of the kynredes of the Cabathites / from amonge the leuites. But thus doo vnto them that they maye lyue and not dye / whē they goo vnto y^e most holy place. Aaron and his sonnes shall goo in and put them / euery man vnto his seruyce and vnto his burthen. But let them not goo in to se when they couer the sanctuary / lest they dye.

And the Lorde spake vnto Moses sayenge: Take the summe of the childern of Gerson / in the houses of their fathers ad in their kyn

iii. Chapter.

redes: from .xxx. yere and aboue / vnto .l. all that are able to goo forth in warre / for to doo seruyce in the tabernacle of witnesse. And this is the seruyce of the kynred of the Gersonites to serue and to beare. They shall bere the curtaynes of the dwellynge and the rosse of y tabernacle of witnesse and his couerynge ad the coueryng of tarius skynnes that is an hye aboue apon it / and the hangynge of the dore of the tabernacle of witnesse: and the hanginge of the courte and the hangynge of the gate of the courte that is rounde aboute the dwellynge and the altare / and the cordes of them / and all the instrumentes that serue vnto them and all that is made for them. And at the mouth of Aaron and his sonnes shall all the seruyce of the childern of the Gersonites be done / in all their charges and in all their seruyce / and ye shall appoynte them vnto all their charges that they shall wayte apō. And this is the seruyce of the kynred of the children of the Gersonites in y tabernacle of witnesse / and their wayte shall be in the honde of Ithamar the sonne of Aaron the preast.

And thou shalt numbre the sonnes of Merari in their kynredes and in the houses of their fathers / from .xxx. yeres and aboue vnto .l. All that is able to goo forth in warre / to doo the seruyce of the tabernacle of witnesse. And this is the charge that they must wayte

iii. Chapter.

Folio. x.

te vppon in all that they must serue in the tabernacle of witnesse. The bordes of the dwellynge / and the barres / pylers / and sokettes thereof / and the pylers of the courte rounde aboute / and their sokettes / pynnes and cordes with all that pertaineth and serueth vnto them. And by name ye shall reserue the thynges that they must wayte apon to bere. This is the seruyce of the kynredes of the sonnes of Merari in all their seruyce in the tabernacle of witnesse by the hande of Ithamar the sonne of Aaron the preast.

And Moses and Aaron and the princes of the multitude numbred the sonnes of the Cahathites in their kynredes and houses of their fathers / from .xxx. yere and aboue vnto fyfye / all that were able to goo forth in the hoste and to doo seruyce in the tabernacle of witnesse. And the numbre of them in their kynredes were two thousande / seven hundred and .l. These are the numbres of the kynredes of the Cahathites / of all that dyd seruyce in the tabernacle of witnesse / whyche Moses and Aaron dyd numbre at the commaundment of the Lorde by the hande of Moses.

And the sonnes of Gerson were numbred in their kynredes and in the houses of their fathers / from .xxx. yere vp vnto fyfye /

all that were able to goe forth in the hoste for to doo seruyce in the tabernacle of witnesse. And the numb:re of them in their kynredes/ and in the housses of their fathers/ was two thousande/six hundred and xix. This is the numb:re of the kynredes of the sonnes of Gerson / of all that dyd seruyce in the tabernacle of witnesse / which Moses and Aaron dyd numb:re at the commaundement of the Lorde.

And the kynredes of the sonnes of Merari were numb:ed in their kynredes and in the houses of their fathers/ from xxx. yere vpon to systie. all that were able to goe forth with the hoste/ to doo seruice in y tabernacle of witnesse. And the numb:re of them was in their kynredes/ thre thousande and two hundred. This is the numb:re of the kynredes of y sonnes of Merari / whiche Moses and Aaron numb:ed at the byddyng of the Lorde / by y hande of Moses.

The whole summe which Moses / Aaron and the lordes of Israell numb:ed amenge the leuites in their kynredes and housholdes of their fathers/ from xxx. yere vpp vnto l. every man to doo his office and seruyce and to bere his burthen in the tabernacle of witnesse was. viij. thou sonde/ fyue hundred and lxxx. which they numb:ed at the commaundement of the Lorde by the hande of Moses every man vnto his seruyce and burthen: as

the Lorde commaunded Moses.

The. systie Chapter.

And the Lorde spake vnto Moses sayinge: commaunde the childern of Israel that they put out of the hoste / all the lepers and all that haue yssues and all that are defyled apou the deed/ whether they be males or females ye shall put them out of the hoste/ that they defyle not the tentes amonge which I dwell. And the childern of Israel dyd so/ and put them out of the hoste: euen as the Lorde commaunded Moses/ so dyd the childern of Israel.

And the Lorde spake vnto Moses sayinge: speake vnto the childern of Israel: whether it be man or woman/ wher they haue synned any maner of synne which a man doeth wherewith a man trespasseth agens the Lorde/ so that the soule hath done any synne: then they shall knowlege their synnes which they haue done/ and restore a gayne the hurte that they haue done in the hole / and put the systie parte of it moare thereto / and geue it vnto him whom he hath trespassed agens. But and yf he that maketh the amendes haue no man to doo it to/ then the amendes that is made shall be the Lordes and the prestes / besyde the ram of the attonement offeringe wherewith he maketh an attonement for hym selfe

If ye haue
falshe gettes
goodes and
make to restore
it vnto / ther
boughten
to y pope ad
he will di
pence with n

v. Chapter.

And all heucofferynges of all the halowed thinges which the childern of Israel brynge vnto the preaste / shalbe the preastes / and euery mans halowed thinges shalbe his awne / but what soeuer any man geueth the preast / it shalbe the preastes.

And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel and saye vnto them. If any mans wyfe goo a syde and trespase agaynst hym / so that another man lye with her fleshely and the thyng be hydd from the eyes of hir husbonde and is not cometo lighte that she is defyled (for there is no witnesse agens her) in as moche as she was not taken with the maner / and the spere of gelousye cometh apon him and he is gelouse ouer his wyfe and she defyled / Or happely the spere of gelousye cometh apon him / and he is gelouse ouer hys wyfe and she yet vndefyled. The let hys husbonde bringe her vnto the preaste and brynge an offeringe for her: the tenth parte of an Ephah of barlye meele / but shalt poure none oyle there vnto / nor put frankencense thereon: for it is an offeringe of gelousye / and an offeringe that maketh remembraunce of synne.

And let the preast brynge her and sett her before the Lorde / and let him take holy water in an erthen vessel / of the dust that is in y flour of the habytacyon / and put it in to the

v. Chapter.

Jo. xij.

water. And the preast shall set the wyfe before the Lorde and vncouer hir heed / and put the memoryall of the offeringe in hys handes whiche is the gelousye offeringe / and y preast shall haue bytter and cursynge water in his hande / and he shall coniure her and shall saye vnto her. If no man haue lye with the nether haste gone asyde / and defyled thy selfe behynde thy husbonde / then haue thou no harme of this bytter cursynge water.

But and yf thou hast gone asyde behynde thyne husbonde and art defyled and some other man hath lye with the besyde thyne husbonde (and let the preaste coniure her with the coniracyon of the curse and saye vnto her) the Lorde make the a curse and a coniracyon amonge thy people: so that the Lorde make thy thyne rotte / and thy bely swell and thys bytter cursynge water goo in to the bowels of the that thy bely swell and thy thyne rotte / and the wyfe shall saye Amen Amen.

And the preast shall wytte this curse in a hyll and wast it out in the bytter water. And when the cursynge water ys yn her that it is bytter / then let the preast take the gelousye offeringe out of the wyfes hande / and waue it before the Lorde / and brynge it vnto the altare / and he shall take an handes

v. Chapter.

full off the memoryall offerynge and burne it apon the alter / and then make her drynke the water and when he hath made her drynke the water. Yf she be defyled and haue trespassed agens her husbond / then shall the curlynge water goe in to her and be so bitter / y hir bely shall swell / and hir thye shall roite / & she shalbe a curse amenge hir people. And yf she be not defyled but is cleane / then she shall haue no harme / but that she maye conceaue.

This is the lawe of gelousye / when a wyfe goeth a syde behynde hyr husbonde ad is defyled / or when the spūite of gelousye cometh apon a man / so that he is gelouse ouer his wife / then he shall bringe her before the Lorde / and the preast shall minstre all thie lawe vnto her / & the man shalbe giltyesse / & the wyfe shall bere hir synne.

¶ The. vi. Chapter.

¶ And the Lorde spake vnto Moses sayn ge: speake vnto y childre of Israel & saye vnto them: when ether man or woman appoynteth to voue a voue of abstynence for to abstene vnto the Lorde / he shall abstene from wyne and stronge drynke / and shall drynke no vynegre of wyne or of stronge drynke / nor shal drynke what soener is pressed out of grapes: & shal eate no fleshy grapes nether yet dry

vi. Chapter.

fo. xlii.

ed / as longe as his abstynence endureth. Moreover he shall eate nothyng y is made of the vyne tre / no net so much as y cometh of the hulke of the grape.

And as longe as the voue of his abstynence endureth / there shall no rasire nor sheres come apon his heed / vntill his dayes be out which he fasteth vnto the Lorde / and he shal be holy and shall let the lockes of his heer growe. As longe as he abstyneth vnto the Lorde he shall come at no deed bedye: he shall not make him selfe vncleane at the deeth of his father / mo: / or / brether or syster. for the abstynence of his God is apon his heed. And therfore as long as his abstynence lasteth / he shal be holy vnto the Lorde.

And yf fortune that any man by chaunce dye suddenly before him / and defyle the heed of his abstynence / then must he shawe his heed the daye of his clensing: euen the seuenth daye he shall shawe it. And the eyght daye he shall bringe .ii. turtles or .ii. yonge pigeons to the preast / vnto y dore of y tabernacle of witnessse. And y preast shall offer the one for a synofferynge and the other for a burnt offerynge & make an atonement for him / as concernynge that he synned apon the deed / and shall also hallowe his heed the same daye / and he shall abstene vnto the Lorde the tyme of his abstynence / and shall bringe a lambe of an yere elde for a trespass offerynge: but the dayes y

were before are lost / because his abstinence was defyled. ¶ This is the lawe of the absteyner / when the tyme of his abstinence is out, he shalbe brought vnto y^e dore of y^e tabernacle of witnessse & he shal bryng his offeryng vnto y^e Lorde: an helābe of a yere olde with out blemyshe f. 1. a burnt offeryng & a she lambe of a yere olde without blemyshe for a synofferyng / a ram without blemyshe also for a peace offeryng / & a basket of swete breed of fyne flour myngled with oyle & wafers of swete breed anoyntyd with oyle with meate offerynges & drynke offerynges that longe thereto.

And the preast shal bryng him before y^e Lorde & offer his synofferyng & his burnt offeryng / & shal offer y^e ram for a peace offeryng vnto y^e Lorde with the basket of swete breed / & the preast shal offer also his meate offeryng & his drynke offeryng. And y^e absteyner shal haue his heed in y^e dore of y^e tabernacle of witnessse & shal take the heere of his sober heed & put it in y^e fyre which is vnder the peace offeryng. Then the preast shal take the foddren shulder of y^e ram & one swete cake out of y^e basket & one swete wafer also & put them in the hāde of the absteyner after he hath shawē his abstinence of / & the preast shal waue them vnto the Lorde / which offeryng shalbe holy vnto the preast with y^e wauebreift and heere shulder: & then the absteyner maye drynke wyne. This is the lawe of the abscys

ner which hath vowed his offeryng vnto y^e Lorde for his abstinence / belydes that his hāde can gete And acording to the vowe which he rowed / euen so he must doo in the lawe of his abstinence.

And the Lorde talked with Moses sayenge: speake vnto Aaron and his sonnes sayenge: of this wise ye shal blesse the childern of Ysrael sayenge vnto them.

The lord blesse the and kepe the.

The lord make his face shyne apon the & be mercifull vnto the.

The lord lifte vpp his countenance apon the / and geue the peace for ye shal put my name apon the childern of Ysrael / that I maye blesse them.

¶ The. vij. Chapter.

AND when Moses had full sett vpp the habitation and anoynted it & sanctified it and all the apperell thereof / and had anoynted and sanctified y^e altar also and all the vessels thereof: then the prynces of Ysrael heedes ouer the houses of their fathers which were the lordes of the trybes that stode & numbred / offered & broughte their giftes before the Lorde fyre cones red charrettes and. xij. oxen: two and two a charret and an ox euery man / and they broughte them before the habitation.

Here of ye
se that Aas
r3 / wher he
list vpp his
hande and
blessed the
people /
was not
dumme as
oure bissho
pes be.

And the Lorde spake vnto Moses saynge take it of them and let them beto dor the seruysce of y tabernacle of witnesse / and geue them vnto the leuites / every man accordyng vnto his office And Moses toke the charrettes ad the oxen / & gaue them vnto the leuites: ij. charrettes and. iij. oxen he gaue vnto the sonnes of Gerson accordyng vnto their office. And iij. charrettes and cyght oxen he gaue vnto y sonnes of Merari accordyng vnto their offices / vnder the handes of Ithamar the sonne of Aaron the preast. But vnto the sonnes of Cabath he gaue none / for the office that perteyned to them was holy / & therfore they must bere vpon shulders.

And the princes offered vnto the dedycatyng of the alter in the daye y it was anoynted / and brought their giftes before the alter And the Lorde sayde vnto Moses: let the princes bryng their offerynges / euery daye one paynce vnto the dedicatyng of the alter.

He that offered his offeryng vnto the first daye / was Nabesson the sonne of Aminadab of the tribbe of Iuda. And his offeryng was: a syluer charger / of an hundred and. xxx. sicles weyght: and a syluer boule of. lxx. sicles of the holy sicle / both of them full of syne whete flour myngled with oyle for a meat offeryng: & a spon of. x. sicles of golde full of cens: & an ore / a ram ad a lambe of a yere olde for burnt offerynges / and an he goote for a syn offeryng

ge: and for pease offerynges. ij. oxen. v. rammes. v. he gootes and. v. lambes of a yere olde, and this was the gifte of Nabesson the sonne of Aminadab.

The seconde daye / dyd Nathaneel offer / y sonne of Zuar / capayne ouer Ysachar. And his offeryng which he broughre was: a syluer charger of an hundred & xxx. sicles weyght / and a syluern boule of. lxx. sicles / of y holy sicle: and a golden spon of. x. sicles full of cens: and an ore / a ram and a lambe of a yere olde for burnt offerynges: ad for pease offerynges. ij. oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was y offeryng of Nathaneel the sonne of Zuar.

The thyrde daye / Eliab the sonne of Zebulon brought his offeryng. And his offeryng was: a syluer charger of an hundred and. xxx. sicles weyght: and a siluern boule of. lxx. sicles of the holy sicle / & both full of syne flour myngled with oyle for a meat offeryng: and a golden spon of. x. sicles full of cens: and an ore and a ram and a lambe of a yere olde for burnt offerynges / and an he goote for a syn offeryng: and for pease offerynges. ij. oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was the offeryng of Eliab the sonne of Zebulon.

The fourdaye / Elizur the sonne of Seur / chefelorde amonge the children of Rue

ben/broughte his offeringe. And his gifte was: a syluer charger of an hundred and. xxx. sicles weyghte/ and a syluern boule of. lxx. sicles of the holy sicle/ & both full of fyne flour myngled with oyle for a meatofferynge: and a golden spone of. x. sicles full of cens: and an ore/ a ram & a lambe of a yere olde for burnt offeringes/ and an he goote for a synofferynge and for peaseofferynges. ij. oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was the offeringe of Elizur the sonne of Sedeur.

The fyfth daye/ Selumiel y sonne of Zuzri Sadai/ chefe lord amonge the children of Simeon/ offered. whose gifte was: a syluer charger of an hundred & xxx. sicles weyghte: and a syluer boule of. lxx. sicles of the holy sicle: & both full of fyne flour myngled with oyle for a meatofferynge: & a golden spone of x. sicles full of cens. And an ore/ a ram & a labe of a yere olde for burnt offeringes/ & an he goote for a synofferynge: & for peaseofferynges. ij. oxen. v. rammes. v. he gootes & v. lambes of a yere olde. And this was the offeringe of Selumiel the sonne of Zuzri Sadai.

The sixte daye/ Elhasaph y sonne of Desguel the chefe lord amonge the children of Gad/ offered. whose gifte was: a syluer charger of an hundred and. xxx. sicles weyghte: and a syluern boule of. lxx. sicles of the holy

sicle: & both full of fyne flour myngled with oyle for a meatofferynge: and a golden spone of. x. sicles full of cens. And an ore/ a ram & a lambe of a yere olde for burnt offeringes/ & an he goote for a synofferynge: And for peaseofferynges. ij. oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was the offeringe of Elhasaph the sonne of Desguel.

The senenth daye/ Elisama the sonne of Amud/ y chefe lord of y children of Ephraim/ offered. And his gifte was: a syluern charger of an hundred and. xxx. sicles weyghte: & a syluern boule of. lxx. sicles of the holy sicle: & both full of fyne flour myngled with oyle for a meatofferynge: and a golden spone of. x. sicles/ full of cens. And an ore/ a ram and a lambe of a yere olde for burnt offeringes/ & an he goote for a synofferynge: and for peaseofferynges. ij. oxen. v. rammes. v. he gootes & v. lambes of a yere olde. And this was y offeringe of Elisama the sonne of Amud.

The viii. daye/ offered Gamaliel the sonne of Pedazur/ the chefe lord of the children of Manasse. And his gifte was: a syluern charger of an hundred and. xxx. sicles weyghte: and a syluern boule of. lxx. sicles of the holy sicle: & both full of fyne flour myngled with oyle for a meatofferynge: & a golden spone of. x. sicles/ full of cens. And an ore/ a ram

and a lambe of a yere olde for burntofferyn-
ges; and an he goote for a synofferynge: and
for peaceofferynge. ij. oxen. v. rammes/ syue
he gootes and syue lābes of a yere olde. And
this was the offerynge of Gamaliel the son
ne of Peda zur.

The. ix. daye/ Abidan y sonne of Gedeon
y cheselord amōge y childern of Ben Zamin
offered. And his giste was: a syluern char-
ger of an hundred and. xxx. sicles weyght:
a syluern boule of. lxx. sicles of the holy sicle/
and both full of fyne floure myngled with oyle
for a meatofferynge: and a golden spone of
x. sicles/ full of cens. and an oxe/ a ram and a
lambe of one yere olde for burntofferynge: and
an he goote for a synofferynge: and for peace-
offerynge. ij. oxen. v. rammes. v. he gootes &
v. lābes of one yere olde. And this was the
offerynge of Abidan the sonne of Gedeon.

The. x. daye/ Abieser the sonne of Ammi
Sadai/ cheselorde amōge y childern of Dan
offered. And his giste was: a syluern char-
ger of an hundred and. xxx. sicles weyght:
a syluern boule of tenentye sicles of the hol-
ly sicle: and both full of fyne floure myngled
with oyle for a meatofferynge: and a golden
spone of. x. sicles full of cens: and an oxe/ a rā
and a lambe of a yere olde for burntofferyn-
ges: and an he goote for a synofferynge: and
for peaceofferynge. ij. oxen. v. rammes/ syue
he gootes and syue lābes of a yere olde. And

this was the offerynge of Abieser the sonne of
Ammi Sadai.

The. xi. daye/ Pagielt the sonne of Othran
the cheselorde amōge the childern of A-
sier offered: And his giste was: a syluern char-
ger of an hundred and. xxx. sicles weyght:
a syluern boule of. lxx. sicles of the holy sicle
and both full of fyne floure myngled with
oyle for a meatofferynge: and a golden spone
of. x. sicles/ full of cens. And an oxe/ a ram
and a lambe of one yere olde for burntofferin-
ges: and an he goote for a synofferynge: and
for peaceofferynge. two oxen/ syue rammes
v. he gootes and. v. lābes of one yere olde.
And this was the offerynge of Pagielt y son-
ne of Othran.

The. xii. daye/ Abira the sonne of Enan/
cheselorde amōge the childern of Naphtali
offered. And his giste was: a syluern char-
ger of an hundred and. xxx. sicles weyght:
a syluern boule of. lxx. sicles of the holy sicle/
both full of fyne floure myngled with oyle
for a meatofferynge: and a golden spone of
twentye sicles/ full of cens. And an oxe/ a
ram and a lambe of one yere olde for burntof-
ferynge: and an he goote for a synofferin-
ge: and for peaceofferynge. two oxen. v. rā-
mes. v. he gootes and. v. lābes of one yere
olde. And this was the offerynge of Abira/
the sonne of Enan.

Of this maner was the dedicacyon of the

alter/when it was anoynted: vnto the whiche was broughte of the prynces of Israel. xii. chargers of syluer. xii. syluern boules and. xii. spones of golde: enery charger containynge an hundred and. xxx. syeles of syluer / and enery boule. lxx. so that all the syluer of all the vessels / was two thousande and. iiii. hundred syeles of the holy syele. And the. xii. golden spones which were full of cens / contained ten syeles a pece of the holy syele: so that all the golde of the spones / was an hundred and. xx. syeles.

All the oxen that were broughte for the burnt offrynges were. xii. and the rāmes. xii. & the lābes. xii. of a yere olde a pece / with the meate offerynges: with he gootes for synnes y^e offrynges. And all the ore of the peace offerynges were. xxiij. the rāmmes. lx. the gootes. lx. and lāmbes of a yere olde a pece. lx. & this was the dedicacion of the alter / after y^e it was anoynted.

And when Moses was gone in to the tabernacle of witnessse to speke with hi / he heard the voyce of one speakinge vnto him from of the mercysate that was apon the arcke of witnessse: euen from betwene the two cherubyns he spake vnto him.

¶ The. viij. Chapter.
ter.

And the Lorde spake vnto Moses sayng: speake vnto Aaron and saye vnto hym: when thou putttest on the lampes se that they lighte all seven apon the fore front of the candellsticke. And Aaron dyd euen so / and put the lampes apon the forefront of the candellsticke / as the Lorde commaunded Moses / and the worke of the candellsticke was of stiffe golde: both the shaft and the floures thereof. And accordinge vnto the vision whiche the Lorde had shewed Moses / euen so he made the candellsticke.

And the Lorde spake vnto Moses sayng: get aker the leuites from amonge the children of Israel / and cleanse them. And this doo vnto them when thou cleansest them / sprinkle water of purifyenge apon them and make a rasure to runne alonge apon all the fleske of them / and let them washe their clothes / and then they shall be cleane. And let them take a bullocke and his meate offerynge / syne floure myngled with oyle: & another bullocke shalt thou take to be a synne offerynge.

Then bringe the leuites before the tabernacle of witnessse and gather the hele multitude of the chyldren of Israel together. And bringe the leuites before the Lorde / and let the chyldren of Israel put their handes apon the leuites. And let Aaron heue the leuites before the LORD / for an heuoffer
D. q.

rynge geuen of the childern of Israel/ ad the
let them be appoynted to wayte upon the ser-
uyce of the Lorde.

And let the leuites put their bandes vpo
the heedes of the bolldes / and then offer
them: the one for a synneofferynge and the
other for a burnt offerynge vnto the Lorde/
to make an attonement for the leuites. And
make the leuites stande before Aaron & his
sonnes / and heue them to be a heue offeryn-
ge vnto the Lorde. And thou shalt separate
the leuites / from amonge the childern of Is-
rael / that they be myne: and after that let them
goe and do the seruice of the tabernacle of wit-
nesse. Cense them and waue them / for they
are geuen vnto me from amonge the childre
of Israel: for I haue taken them vnto me for
all y^e firstborne that open any matrice amog
the childern of Israel.

For all the firstborne among the childern
of Israel are myne both man and beest: becau-
se the same tyme that I smote the firstborne
in the lande of Egypte / I sanctified them for
my selfe: and I haue taken the Leuites for
all the firstborne amonge the childern of Is-
rael / and haue geuen them vnto Aaron and
his sonnes from amonge the childern of Is-
rael / to doo the seruice of the childern of Is-
rael in the tabernacle of witnesse and to ma-
ke an attonement for the childern of Israel /
that there be no plague amonge the childern

of Israel / yf they come nye vnto the sanc-
tuary.

And Moses and Aaron and all the con-
gregation of the childern of Israel dyd vnto
to the leuites accordynge vnto all that y^e Lor-
de commaunded Moses. And the leuites
purified them selues / and washed their clos-
thes. And Aaron wauned them before y^e Lor-
de / and made an attonement for them to clen-
se them. And after that they went into doo
their seruice in the tabernacle of witnesse/
before Aaron and his sonnes. And accordin-
ge as the Lorde had commaunded Moses
as concernyng the leuites / euen so they dyd
vnto them.

And the Lorde spake vnto Moses sayen-
ge: this shalbe the maner of the leuites: from
xxv. yere vppward they shall goo in to way-
te vppon the seruice in the tabernacle of wit-
nesse / and at fyfty they shall cease waytyn-
ge upon the seruice thereof / and shall labou-
re no moare: but shall minstre vnto their bre-
theren in the tabernacle of witnesse / and they
re wayte / but shall doo no moare seruice.
And see that thou doo after this maner vnto
the leuites in their waytynge tymes.

And the Lorde spake vnto Moses in the wildernesse of Sinai in the first moneth of the seconde yere/ after they were come out of the londe of Egypte sayeng: let y^e childern of Israel offer Passeouer in his season: when the. xiiij. daye of this moneth at euen they shall kepe it in his season/ accordyng to all the ordinancees & maners thereof. And Moses bade the childern of Israel that they shulde offer Passeouer/ & they offered Passeouer the. xiiij. daye of the first moneth at euen in the wildernesse of Sinai: and dyd accordyng to all that the Lorde commaunded Moses.

And it chaunced that certayne men whyche were defyled with a deed corse that they myghte not offer Passeouer the same daye/ came before Moses and Aaron the same daye/ and sayde: we are defyled apon a deed corse/ wherfore are we kepte backe that we maye not offer an offerynge vnto the Lorde in the due season/ amonge the childern of Israel? And Moses sayde vnto them: tary/ that I maye heare what the Lorde will^e commaund vpon you. And the Lord spake vnto Moses sayenge: speake vnto the childern of Israel/ and saye. If any man amonge you or youre childern after you be vncleane by the reason of a corse or is in the waye ferre of/ then let hym offer Passeouer vnto y^e Lorde: the. xiiij.

daye of the seconde moneth at euen / and eate it with swete bred and soure herbes / And let them leaue none of it vnto the mornyng nor breake any boone of it. And accordyng to all the ordinance of the Passeouer let them offer it.

But yf a man be cleane and not let in a iorney/ and yet was negligent to offer Passeouer/ the same soule shall perishe from his people/ because he brought not an offerynge vnto the Lorde in his due season: and he shall bere his synne. And when a straunger dwelleth amonge you and will offer Passeouer vnto the Lorde/ accordyng to the ordinance of Passeouer and maner thereof shall he offer it. And ye shall haue one lawe both for the straunger and for him that was borne at home in the lande.

And the same daye that the habitacio was reered vpp / a cloude couered it an hye apon the tabernacle of witness: and at euen there was apon the habitacio / as it were the symilitude of fyre vntyll the mornyng. And so it was alwaye / that the cloude couered it by daye / and the symilitude of fyre by nyghte. And when the cloude was taken vpp from of the tabernacle / then the childern of Israel iurneyed: and wher the cloude abode therethe childern of Israel pitched their tentes. At the mouth of the Lorde the childern of Israel iurneyed / and at the mouth of

the Lord they pitched. And as longe as the cloude abode upon the habitation / they laye styll / and when the cloude taryed still / upon the habitation longe tyme / the childern of Israel wayted upon the Lord and iurneyed not.

Yf it chaunced that the cloude abode any space of tyme upon the habitation / then they kepte their tentes at the mouth of the Lord: and they iurneyed also at the commandement of the Lord. And yf it happened that the cloude was upon the habitation from euen vnto morninge and was taken vpp in y morninge / then they iurneyed. Whether it was by daye or by nyght that y cloude was taken vpp / they iurneyed. But when y cloude taryed two dayes or a moneth or a longe season upon the habitation / as longe as it taried thereon / the childern of Israel kepte their tentes and iurneyed not. And as soone as the cloude was taken vpp / they iurneyed. At the mouth of the Lord they rested / and at the commandement of the Lord they iurneyed. And thus they kepte the waye of the Lord / at the commandement of the Lord by the hande of Moses.

¶ The .x. Chapter.

And the Lord spake vnto Moses sayinge: Make the two trumpettes of harde syluer / that thou mayst vse the to call the congregacion together / and when

the hoste shall iurney. when they blowe with them / all the multitude shall resort to the / vnto the dore of the tabernacle of witness. Yf but one trumpet blowe only / then the princes which are hee dede ouer the thousandes of Israel shall come vnto the. And when yet trompet the first tyme / the hostes that lye on the east partes shall goo forwarde. And when ye tropt the seconde tyme / then the hostes that lye on y south syde shall take their iurney: for they shall trompe when they take their iurneyes. And in gatheringe the congregacion together / ye shall blowe and not trompe. And the sonnes of Aaron the preastes shall blowe the trumpettes and shall haue them and it shalbe alawre vnto you for euer & amonge youre childern after you.

And when ye shall goo to warre in your relonde agens your enymies that vex you / ye shall trompe with the trumpettes and ye shalbe remembred before the Lord your God and saued from youre enymies. Also when ye be merry in youre fest dayes and in the first dayes of youre monethes / ye shall blowe the trumpettes ouer youre burnt sacrifices and peaceofferynges / that it maye be a remembraunce of you before your God. I am the lord your God.

And it came to passe the .xx. daye of the seconde moneth in y seconde yere / that the cloude was take vpp from of the habitation of

See oure
belles we
re sett.

wienesse. And the childern of Israel toke thei
ir iurney out of the deserte of Sinai/ and the
cloude rested in y wildernesse of Parā. And y
fiast toke their iurney at the mouth of the Lor
de/by the honde of Moses: euen the standers
te of y hoste of Juda remoued first with thei
ir armies/whose captayne was Nathasson y
sonne of Aminadab. And ouer the hoste of y
trybe of the childern of Isachar/was Natha
neel the sonne of Zuar. And ouer the hoste of y
trybe of the childern of Zabulon/was Eliab
the sonne of Helon. And the habita cion was
taken doune: and the sonnes of Gerson and
Merari went forth bearynge the habita cion

Then the standert of the hoste of Ruben
went forth with their armies/whose captayn
ne was Elizur the sonne of Sedeur. And
ouer the hoste of the trybe of y childern of Si
meon/was Schumiell the sonne of Seguel.
Then the Cahathites went forward and ba
re the holy thynges/and the other dyd set vp
the habita cion agens t they came.

Then the standert of the hoste of the chil
dern of Ephraim went forth with their armi
es/whose captayne was Elisama the sonne
of Amud. And ouer the hoste of the trybe of
the sonnes of Manasse/was Samaleel the
sonne of Pedazur. And ouer the hoste of the
trybe of the sonnes of Ben Jamin/was Abi

dan the sonne of Bedeoni.

And hymmost of all the hoste came the stan
dert of the hoste of the childern of Dan with
their armies: whose captayne was/ Abiezar
the sonne of Ammi Sadai. And ouer the ho
ste of the trybe of the childern of Asser/was
Pagiel the sonne of Ochzan. And ouer the
hoste of the trybe of the childern of Naphtali/
was Abira the sonne of Enan / of this man
ner werethe iurneyes of the childern of Isra
el/with their armies when they remoued.

And Moses sayde vnto Hobab the sons
ne of Raguel the Madianyte/ Moses father
lawe: we goo vnto the place of which the Lor
de sayde I will gene it you. Goo with us ad
we will doo the good/for the Lorde hath pro
mysed goode vnto Israel. And he sayde vnto
him: I will nor: but will goe to myne awne
londe and to my kynred. And Moses sayde
oh nay/leau us not/for thou knowest where
is besi for us to pitch in the wildernesse: and
thou shalt be oure eyes And yf thou goo with
us/loke what goodnesse the Lorde sheweth
apon us/the same we will shewe apou the

And they departed from the mount
of the Lorde. iij. dayes iurney/ and the arc
te of the testament of the Lorde went before

them in the.iiiij. dayes iurney to serche out a resting place for them. And the cloude of the Lorde was ouer them by daye / when they went out of the tentes.

And when the arcke went forth / Moses sayde Ryse vp Lorde and let thine enemies be scattered / and let them that hate the flee before the. And when the arcke rested / he sayde returne Lorde / vnto the many thousandes of Israel.

The. xi. Chapter.

And the people waxed vnpatient / vnd it displeased the eares of the Lorde. And when the Lorde herde it he was wroth / and the fyre of the Lorde burnt amonger them and consumed the vnder most of the hoste. And the people cried vnto Moses / a he made intercession vnto the Lorde and the fyre quenched. And they called y name of the place Tabera because the fyre of the Lorde burnt amonger them.

And the rascall people that was amonger them fell a lustyng / And the children of Israel also went to and wepte and sayde: who shall geue us flesh to eate: we remembre the fysh which we shulde eate in Egipte for nous ghyre / and of the Cucumbers and melouns / lekes / onyons and garlike. But now oure soules are dreyed a waye / for oure eyes loke on no thyng to eate / save upon Manna.

The Manna was as it had bene coriander

der seed / and to see to lyke Bedellion. And y people went aboute and gathered it / q grounde it in millis or bett it in morters and boke it in pannes and made cakes of it. And the tast of it was like vnto the tast of an oyle cake And when the dewe fell aboute y hoste in the nyght / the Manna fell therewith.

And when Moses herde the people wepe in their householdes euery man in the dore of his tent / then the wrath of the Lorde waxed whote exceedingly: and it grieved Moses also. And Moses sayde vnto the Lorde: wherefore dealest thou so cruelly with thi seruaunte: & wherefore deo I not fynde fauoure in thi syght / seynge that thou puttest the weyght of this people apon me: haue I conceived all this people / or haue I begot them / that thou shuldest saye vnto me / carye them in thi bosom / as a nurse beareth the suckyng childe / vnto the londe which thou swarest vnto their fathers: & where shulde I haue flesh to geue vnto all this people: for they wepe vnto me sayenge: geue us flesh: that we maye eate. I am not able to bere all this people alone / for it is to heny for me. Wherefore yf thou deale thus with me / tyll me / I praye the / yf I haue founde fauoure in thi syght and let me not see my wretchednesse.

And the Lorde sayde vnto Moses: gather vnto me. lxx. of the elders of Israel / which thou knowest that they are the elders of y people

ple and officers ouer them/and brynge them vnto the tabernacle of witnessse / and let them flonder there with the. And I wyll come doune and talke with the there/and take of y^e spire which is apou the and put apou them/ ad they shall here with the in the burthen of the people/and so shalt thou not beare alone.

And saye vnto y^e people: halowe youre selues agenst to morow/that ye maye cate flesh for ye haue rehyned in the eares of the Lorde sayng: who shall geue vs flesh to cate/for we were happie when we were in Egypte: therfore the Lorde will geue you flesh/and ye shall cate: Ye shall not cate one daye only ether. ij. or. v. dayes/ ether. x. or. xj. dayes: but euen a moneth longe/ ad vntill it come out at the nosyres of you/that ye be ready to perbzaie: bes cause that ye haue cast y^e Lorde a syde which is amouge you / and haue wepte before him sayng: why came we out of Egypte.

And Moses sayde: sire hundred thousand foremen are there of the people / amouge which I am. And thou hast sayde: I wil geue them flesh and they shall cate a moneth longe. Shall the theie ad the oren be slayne for them to fynde them/ether shall all the fysh of the see be gathered together to serue them? And the Lorde sayde vnto Moses: is the lordes hande waxed shorte? Thou shalt se why

ther my worde shall come to passe vnto the or not.

And moyses went out and tolde the people the sayenge of the Lorde / and gathered the lxx. elders of the people/and sent them rounde aboute the tabernacle. And the Lorde came doune in a cloude and spake vnto him/ ad toke of the spire that was apou him / ad put it apou the lxx. elders. And as the spire rested apou them/they prophesied and did noughe els. But there remayned. ij. of y^e me in the hoste: the one called Eldad/ ad the other Medad. And the spire rested apou them for they were of them that were writen/ but they were not out vnto the tabernacle: and they prophesied in the hoste.

And there ran a yongte man & tolde Moyses and sayde: Eldad ad Medad do prophesie in the hoste. And Josua the sonne of Nūn the seruaunte of Moyses which he had chosen out/ answered and sayde: master Moyses/ forbide them. And Moyses sayde vnto him: enuy est thou for my sake? wolde God that all the Lordes people coude prophesie/ and that the Lorde wolde put his spire apou them. And then both Moyses and the elders of Israel/ gathered them in to the hoste.

And there went forth a wynde fro y^e lordes and brought quayles from the see and let

The pope
wold that no
ne of the lordes
people
coude prophesie
at that no
ne had his
spire.

them fall aboute the hofte/euen a dayes iurney rounde aboute on euery syde of the hofte/ and .ij. cubites hye apou the erth. And the people stode vpp all that nyghte and on the morrowe/ād gathered quayles. And herbar gathered the lest/gathered .x. homers full. And they fylled them rounde aboute the hofte

And whyle the flesh was yet betwene the ierteeth/yer it was chewed vpp/the wrath of the Lorde waxed whore apou the people/ and the Lorde slew of the people an exceedinge myghtrie slaughter. And they cailed the name of the place/the graues of lust: because they buried the people that lusted there.

And the people toke their iurney from the graues of lust vnto hazeroth/and bode at hazeroth.

¶ The. xij. Chapter.

And Mir Jam and Aaron spake agēst Moses/ because of his wife of indy which he had taken: for he had taken to wyfe one of India. And they sayed: doth y Lorde speake olythorow Moses? doth he not speake also by us? And the Lorde herde it. But Moses was a very meke man aboue all the men of the erthe. And y Lorde spake attence vnto Moses vnto Aaron & Mir Jam: come out ye. iij. vnto the tabernacle of witnesse: and they came out all thre.

And the Lorde came doune in the piler of the cloude and stode in the dore of the tabernacle

and called Aaron ād Mir Jam. And they went out both of them. And he sayede: heare my wordes. Yf there be a prophet of the Lordes amonge you / I will shewe my selfe vnto him in a vision and will speake vnto him in a dreame: But my seruaunte Moses is not so/which is saythfull in all myne housse. Vnto him I speake mouth to mouth and he seeth the syghte and the facyon of the Lorde/ād nottetherow rydels. Wherefore he were ye not afrayed to speake agēst my seruaunte Moses?

And the Lorde was angrie with them and went his waye/and the cloude departed from of the tabernacle. And beholde / Mir Jam was become leprous/as it were snowe And when Aaron looked apou Mir Jam and sawet that she was leprous/he sayed vnto Moses: Oh I beseeche the my lord/pur not the synne apou vs which we haue folishly comynnytted and synned. Oh/let her not be as one that came deed oute of his mothers wombe: for halfe hyr fleshe is eaten awaye.

And Moses cryed vnto the Lorde sayenge: Oh god/heale her. And the Lorde sayed vnto Moses: Yf hir father had spitte in hyr face/sholde she not be ashamed. vij. dayes? let her be shut out of the hofte. vij. dayes/ & after that let her be receyved in agayne. And Mir Jam was shett out of the hofte. vij. dayes: ād the people remoued not/till she was

broughte in a gayne. And afterwarde they remoued from Bazereth/and pitched in y wilderness of Pbaran.

The. xiiij. Chapter.

And the Lorde spake vnto Moyses sayinge: Sende men out to serche the lande of Canaan/whiche I geue vnto the childern of Israel: of enery trybe of their fathers a man and let them all be soe as are meclars amonge them. And Moyses at the commaundement of the Lorde sent forth out of the wilderness of Pbaran: soche men as were all herdes amonge the childern of Israel/whose names are these.

In the trybe of Ruben/Sammua y sonne of Zacur: In the trybe of Symeon/Saphar the sonne of Hori. In the trybe of Iuda/Caleph the sonne of Iephune. In the trybe of Isachar/Igeal the sonne of Joseph. In the trybe of Ephraim/Hosea the sonne of Nun. In the trybe of Ben Iamin/Palti the sonne of Raphu. In the trybe of Zabulon/Gaduel the sonne of Sodi. In the trybe of Joseph: In the trybe of Manasse/Gaddi the sonne of Susi. In the trybe of Dan/Amiel the sonne of Gemali. In the trybe of Asser/Schur the sonne of Michael. In the trybe of Nephthali/Nabebi the sonne of Vaphsi. In the trybe of Gad/Guel the sonne of Machi. These are the names of the men whiche Moyses sent to

spie out the lande. And Moyses called the name of Hosea the sonne of Nun/Josua.

And Moyses sent them forth to spie out the lande of Canaan/and sayed vnto them: ge ye southwarde and goe vpp in to the hye contrie/and see the lande what maner thyng it is ad the people that dwelleth therein: whether they be stronge or weake/ether fewe or many/and what the lande is that they dwell in whether it be good or bad/and what maner of cities they dwell in: whether they dwell in tentes or walled townes/ad what maner of lande it is: whether it be fatt or leane/a whe whether there be trees therein or not. And be of a good courage/and bringe of the frutes of the lande. And it was aboute the tyme that grapes are first ripe.

And they went vp and serched out the lande from the wilderness of Sin vnto Rehob as men gooto Hemath/and they ascended vnto the south and came vnto Hebron/where Abimelech was and Sefar and Thalmay the sonnes of Enache. Hebron was built vij. yere before Ioan in Egipte. And they came vnto the ryuer of Escol and they cutt doune there a braunch with one clouster of grapes a bare it apd a staffe betwene twayne/a also of the pomgranates a of the fygges of the place. The ryuer was called Escol/because of the clouster of grapes whiche the childern of Israel cutt doune there.

And they turned backe agayne from serching the londe/at xl. dayes ende. And they went and cameto Moses and Aaron & vnto all the multitude of the childern of Israel/vnto the wilderness of Pharan: euen vnto Cadès / and brought them worde and also vnto all the congregacion/and shewed them the fruite of the lande. And they tolde him sayinge: we came vnto the londe wether thou sendest vs/ & surely it is a lode that floweth with milke & honye & here is of the fruite of it. Neuerthelesse the people be stronge y dwell in the londe/ and the cities are walled and exceedinge greate/ and moreover/ we sawe the childre of Enack there. The amaleckes dwell in the south cuntrye/ and the Gerhites/ Jebusites and the Amorites dwell in the mountaynes/ and the Cananites dwell by the see ad alonge by the coste of Iordayne.

And Caleb styll'd the murmure of the people agens't Moses sayenge: let vs goo vp and conquire it/ for we be able to overcome it. But the ment that went vpp with him/ sayde: We be not able to goo vpp agens't the people / for they are stronger then we: And they broughte vpp an euell reporte of the londe which they had serched/ vnto the childern of Israel sayenge. The londe which we haue gone thorow to serche it out/ is a londe that eateth vpp the inhabitants thereof/ and the people that we sawe in it are men of stature.

And there we sawe also geantes/ the childre of Enack which are of the grauites. And we semed in oure sight as it were greshoppers and so we dyd in their sighte.

¶ The. xiiii. Chapter.

And all the multitude cryed out/ & the people wepte thorow out that nyght/ & all the childern of Israel murmured agens't Moses & Aaron. And the hole congregacion sayed vnto them: wolde god that we had dyed in the lond of Egypte/ ether we wolde that we had dyed in thy wilderness. Wherefore hath the Lorde brought vs vnto this londe to fall' apou the swerde/ that both oure wyues/ & also oure childre shulde be a praye: is it not better that we resurne vnto Egypte agayne? And they sayde one to another: let vs make a captayne and returne vnto Egypte agayne.

And Moses & Aaron fell' on their faces before all the congregacion of the multitude of the childern of Israel. And Josua the sonne of Nun/ and Caleb the sonne of Jephunne which were of them that serched the londe rent their clothes and spake vnto all the compaignie of the childern of Israel saynge: The londe which we walked thorow to serche it/ is a ver. good lande. If the Lorde haue lust to vs/ he will bringe vs in to this londe & geue it vs/ which is a lond y floweth with mylke & hony. But in any wise rebell not agens't

the Lorde/Moreouer feare ye nott e people
of the londe/for they are but bried for vs. The
ir shyld is departed from them/a the Lorde
is with vs: feare them nott herfore.

And all the whole multitude bade stone
them with stones. But the glorie of the Lor
de appered in the tabernacle of witness/vnto
to all the children of Ziracl. And the Lorde
sayed vnto Moses: How longe st all thy o
people rayle apon me/and how longe will it
be yert they beleue me/for all my signes whi
che I haue shewed amonge them? I will
smyte them with the pestilence & destroy the/
and will make of the a greater nacion and a
mightier then they.

The Pope
wolde not so
hane prayed
if thei had be
ne aboute to
stone him.

And Moses sayed vnto the Lorde: then
the Egipcians shall heare it/for thou brou
ghest this people with thy mightie frem as
monge them. And it wilbe tolde to the inhab
iters of this lande also/for they haue herde
likewise/that thou the Lorde art amogt this
people/ & d y thou art sene face to face/a y thy
cloude stonde th ouer them & that thou goest
before them by daye tyme in a piler of a clou
de/a in a piler of fyre by nyght. Yf thou sta
le till all this people as thei were but one mā
then the nations which haue herde the fame
of the/will speake sayenge: because y Lorde
was not able to bringe in this people in to
londe which he sweore vnto them/therfore he
slew them in the wilderness.

So now la the power of my Lorde be gre
ate/acordynge as thou hast spoken sayenge:
the Lorde is longe yer he be angrie /ad full
of merrey/and suffereth synne and trespase/
and leaue th noman innocent / and visiteth
the vnyghuousnesse of the fathers vppon
y childern/eue vpo y thirde & fourth genera
cion. be merreyfull I beseeche y therfore/vnto
y synne of this people acordinge vnto thi gre
ate merrey/a acordinge as thou hast forgiue
this people from Egipte euen vnto this pla
ce.

And the Lorde sayed: I haue forgette it/
acordynge to thy request. But as trulye as
I lyue/all the erth shalbe fylled with my glo
rye. For of all those mē whiche haue sene my
glorie & my miracles which I dyd in Egipt
e & in y wilderness / & yet haue tempted me
now this. x. tymes & haue not herkened vnto
my voyce/there shall nor one se the lond whi
che I swaie vnto their fathers / neither shall
any of the that rayled apō me/se it. But my
seruaite Caleb. because there is another ma
ner sprite with hi/a because he hath folowed
me vnto the vtmost: him I will bringe in to
the lond which he hath walked in / & his seed
shall conquire it/a also the Amalechites &
Cananites which dwell in the lowe contrees
Euen so I will turne you and gete you in to the
wildernesse: euen the waye toward the red
see.

And the Lorde spake vnto Moses ad Aaron sayenge: how longe shalt this euell multitude murmure agens^t me? I haue herde þ murmurynge of y childern of Ysrael w^h they murmure agens^t me. Tell them/y the Lorde sayeth. As truly as I lyue/I wil do vnto you euill as ye haue spoken in myne eares. Your carcaffes shall lye in this wilde^rnesse/nether shall any of these numbes which were numbred from xx. yere & aboue of you which haue murmured agens^t me come into the londe ouer which I lifted myne hand to make you dwell therein/saue Caleb the sonne of Iephune / and Josua the sonne of Nun.

And youre childern which ye sayed shuld be a praye/the I will bringe in/a they shall knowe the londe which ye haue refused/and youre carcaffes shall lye in this wilde^rnesse And youre childern shall wādre in this wilde^rnesse. xl. yeres & suffre for youre whoredome vntill your carcaffes be wasted in the wilde^rnesse/after the numbre of the dayes in which ye serched out y londe. xl. dayes/a euery daye a yere: so that they shall bere your vnrigh^teousnes. xl. yere/a ye shall fele my vengeance I the Lorde haue sayed y I will do it vnto all this euell congregacion y are gathered together agens^t me: euen in thys wilde^rnesse ye shalbe consumed / and here ye shall dye.

And the men which Moses sent to serche the londe/and which (when they came agayns ne) made all the peopple to murmure agens^t it in that they broughte vpp a slaunder apen y londe: dyed for their byngenge vpp that euell slaunder apen it/and were plag^d before the Lorde. But Josua the sonne of Nun and Caleb the sonne of Iephune which were of y me that went to serche the londe/lyued still. And Moses tolde these sayenges vnto all the childern of Ysrael / and the peopple toke great sorowe.

And they rose vp yerlee in the mornynge & gat them vpp in to the toppe of the mountayne sayenge: lo we be here/ad will goo vpp vnto the place of which the Lorde sayed / for we haue synned. And Moses sayed: wherfore wilt ye goo on this maner beyonde the word of the Lorde: it will not come well to passe goo not vpp for the Lorde is not amonge you that ye bend not slayne before youre enemyes. For the Amalechytes and the Cananites are there before you/a ye will fall apen the sword: because ye are turned a waye from y Lorde/and therfore the Lorde will not be with you.

But they were blynded to goo vpp in to y hillstoppe: Neuer the lather/the arke of the testament of the Lorde and Moses departed not out of the hoste. Then the Amalechytes ad the Cananites which dwell in that hill/ came

Blinde reas
s which yers
while wolde
not let them
belene in
Gods word
de/ teacheth
them now to
trust in their
owne word
fes.

xx. Chapter.
doun and smote them and hewed the: euen
vnto Borna.

¶ The. xv. Chapter.

And the Lorde spake vnto Moses saye
ge: speake vnto the childeyn of Israel &
saye vnto them: when ye be come into y
londe of youre habitation which I geue vnto
you/and will offre an offeringe apou the fir
re vnto the Lorde/whether it be a burnt offer
ryng or a speciall vowe or frewill offeringe
or yf it be in youre principall festes to make a
swete sauoure vnto the Lorde/of the oxen or
of the floete.

Then/let him that offereth his offeringe
vnto the Lorde/brynge also a meate offeringe
of a tenth deale of flour myngled with the
fourth parte of an hin of oyle/and the fourth
parte of an hin of wyne for a drynt offeringe
and offer with y burnt offeringe or any ether
offeringe when it is a lambe. And vnto a rā
thou shalt offer a meate offeringe of .ij. tenth
deales of flour/myngled with y thyrde paris
te of an hin of oyle/and to a drynt offeringe
thou shalt offer the thyrde parte of an hin of
wyne/to be a swete sauoure vnto the Lorde.

When thou offerist an ox or a burnt offer
ryng or in any speciall vowe or pease offerin
ge vnto the Lorde/then thou shalt brynge vn
to an ox/a meate offeringe of .iij. tenth deales

xx. Chapter. So. xxx.
offloure myngled with halfe an hin of oyle.
And thou shalt brynge for a drynt offeringe
halfe an hin of wyne/that is an offeringe of
a swete sauoure vnto the Lorde. This is the
maner that shalbe done vnto one ox/one ram
a lambe or a kyd. And accordyng to the num
bre of soche offeringes/thou shalt increase y
meate offeringes and the drynt offeringes

All that are of youre selues shall do these
thinges after this maner / when he offereth
an offeringe of swete sauoure vnto the Lorde
And yf there be a straunger with you or be
amonge you in youre generations/and will
offer an offeringe of a swete sauoure vnto y
Lorde: euen as ye do/so he shall doo. One or
dynaunce shall serue both for you of the cons
gregacion/and also for the straunger. And it
shalbe an ordynaunce for euer amonge youre
childern after you/that the straunger and ye
shalbe lyke before the Lorde. One lawe and
one maner shall serue/both for you and for y
straunger that dwelleth with you.

And the Lorde spake vnto Moses saye
ge: speake vnto the childern of Israel & saye
vnto them: When ye be come into the londe
whether I will brynge you/then whē ye will
eate of the bred of the londe / ye shall geue an
hene offeringe vnto the Lorde. Ye shall geue
a cake of the first of youre dome vnto an hene
offeringe: as ye do the hene offeringe of the
barne / euen so ye shall geue it.

Of the first of youre dowey must geue vnto the Lorde an heue offeringe/thorow out youre generacions.

If ye ouerse youre selues and obserue not all these commaundmētes which the Lorde hath spoken vnto Moses/a all that the Lorde hath commaunded you by y^e hāde of Moses/from the first daye forward that the Lorde commaunded amonge youre generacion: when oughte is comytted ignorantly before the eyes of the congregacion/then all the multitude shall offer a calfe for a burnt offeringe to be a sweete sauoure vnto the Lorde/a the meate offeringe and the drynke offeringe thereto/acordynge to the maner: and an he goate for a synofferynge. And the preast shall make an atonement for all the multitude of y^e children of Israel/ad it shalbe forgiven the for it was ignoraunce. And they shall bynggetheir gistes vnto the offeringe of the Lorde/and their synofferynge before the Lorde for their ignoraunce. And it shalbe forgiven vnto all the multitude of the children of Israel/a vnto the straunger that dwelleth amonge you: for the ignoraunce pertyneth vnto all the people.

If any one soule synne thorow ignoraunce he shall bynge a she goate of a yere olde for a synofferynge. And the preast shall make an atonement for the soule that synned ignorantly with the synofferynge before the

Lorde and reconsele him/and it shalbe forgiven him. And both thou that art borne one of the children of Israel and the straunger that dwelleth amonge you shall haue both onelawe/y^e synne thorow ignoraunce.

And the soule that doth ought presumptuously/whether he be an Israelite or a strainger/the same hath despysed the Lorde. And that soule shalbe destroyed from amonge his people/because he hath despised the worde of the Lorde a hath broke his commaundmentes/y^e soule therfore shall perishe ad his synne shalbe upon him.

And whyle the children of Israel were in the wilderness/they founde a man gatherynge stickes vppon the Sabbath daye. And they y^e founde him gatherynge stickes/broughte him vnto Moses and Aaron and vnto all y^e congregacion: ad they put him in ward/for it was not declared what shulde be done vnto him. And the Lorde sayed vnto Moses: y^e mā shall dye. let all the multitude stone him with stones without the hoste. And all y^e multitude broughte him without the hoste ad stoned him with stones/and he dyed as the Lorde commaunded Moses.

And the Lorde spake vnto Moses sayenge: speake vnto the children of Israel and byd them/that they make them gardes upon the quarters of their garmentes thorow out the generacions/ad let them make the gardes

Gods sigs of ribandes of Jacynthe And the garde shall
nes were to be vnto you to loke apon it / that ye remembre
put men in all the commaundmentes of the Lorde and
remembrauns doo them: that ye seke not a waye after youre
ee of his wor awne hertes and after youre awne eyes / for
de / that they to god a whooringe after them: but that ye re
shuld not se membre and doo all my commaundmentes
ke a waye to and be holy vnto your e God / for I am y Loe
please God de youre God / which broughte you out of y
after their a londe of Egypte / to be youre God. I am the
rone imagis Lorde God.

The. xvi. Chapter.

And Corah the sonne of Jezehar the
sonne of Cabath the sonne of Lem: &
Dathan & Abiram the sonne of Eli
ab / and On the sonne of Peleth / the sonne of
Kuben: stode vpp before Moses / with other
of the childern of Israel. ii. hundred and fiftie
tie / heedes of the congregacion / and counce
lers / and men of fame / and they gathered the
selues together agens Moses and Aaron &
sayed vnto them: ye haue done ynough. for
all the multitude are holy every one of them /
and the Lorde is amonger them. Why therfo
re heue ye youre selues vpp aboue the congre
gacion of the Lorde.

When Moses herde it / he fell apon his
face and spake vnto Corah and vnto all his
companye sayenge: tomorrow the Lorde will
shewe who is his and who is holy / and will
take them vnto him / and whom so euer he

hath chosen / he will cause to come to him.
This doo: take fyrepannes / thow Corah and
all thi companye / and do fyre therein ad put
ce thereto before the Lorde tomorrow: And
then whom soeuer the Lorde dooth chose / the
same is holy. Ye make ynough to doo ye chil
dern of Lem.

And Moses sayed vnto Corah: heare ye
childern of leui / Semeth it but a small thyns
ge vnto you / that y God of Israel hath sepa
rated you frd the multitude of Israel to byns
ge you to him / to doo the seruyce of the dwels
lynge place of the Lorde / and to stonde before
the people to minystr vnto them: he hath ras
sen the to him and all thi brethren the sonnes
of leui with the / and ye seke the office of y pres
ast also. For which cause both thou and all
thi companye are gathered together agens
the Lorde: for what is Aaron / that ye shulde
murmure agens him.

And Moses sent to call Dathan ad Abi
ram the sonnes of Eliab / and they answered:
we will not come. Semeth it a small thynge
vnto the that thou hast broughte us out of a
londe that floweth with mylke and honye / to
kyl us in y wildernesse. But that thou shuldest
reygne ouer us also? More ouer thou
hast broughte us vnto no londe that floweth
with mylke and honye / nether hast geuen us
possessions of feldes or of vynes. Echer wilt
thou putt out the eyes of these men? we wyl

not come.

And Moses waxed very angrye and sayed vnto the Lorde: Turne not vnto their offerynges. I haue not taken so moch as an assen from them / nether haue vexed any of them. Then Moses sayed vnto Corah: Berthou ad all thy companye before the Lorde: both thou and Aaron to morowe. And take euery man his censur and put cens in them / & come before the Lorde euery man with his censur: two hundred and systie censurs / and Aaron with his censur. And they toke euery man his censur and put fyre in them & layed cens thereon / and stode in the dore of the tabernacle of witnesse / and Moses & Aaron also. And Corah gathered all the congregacyon agensithem vnto the dore of the tabernacle of witnesse.

And the glorie of the Lorde appered vnto all the congregacion. And the Lorde spake vnto Moses and Aaron sayenge: separate youre selues from this congregacion / that I maye consume them at once. And they fell apon their faces and sayed: O most myghtie God of the spirites of all fleshe / one mā hath synned / and wilt thou be wroth with all the multitude? And the Lorde spake vnto Moses sayenge: speake vnto the congregacion and saye: Gett you awaye from aboute the dwellinge of Corah / Dathan & Abiram. And Moses rose vpp and went vnto Das-

than & Abiram / & the elders of Israel folowed him. And he spake vnto the congregacyon sayenge: departe from the tentes of these wicked men and touch the northinge of theres: lest ye peryshe in all there synnes. And they gatte them from the dwellinge of Corah / Dathan and Abiram / on euery syde. And Dathan and Abiram came out of stede in ydore of there tentes with their wyues / their sonnes and their children.

And Moses sayed: Hereby ye shall knowe that the Lorde hath sent me to doo all these workes / and that I haue not done them of myne awne mynde: If these men dye the common deeth of all men or yf they be visted after the visitacion of all men / then the Lorde hath not sent me. But and yf the Lorde make a newe thinge / and the erth open hir mowthe and swalowe them and all that pertayne vnto them / so that they goo doune quicke in to hell: then ye shall vnderstod / that these men haue rayled apon the Lorde.

And as soone as he had made an ende of speakyng all these wordes / the grounde cleue asunder that was vnder them / and ydore opened hir mowthe and swalowed them and their houses and all the men that were with Corah and all their goodes. And they and all that pertayned vnto them / went doune alyue vnto hell / and the erthe closed apon them / and they perished from amonge the

xvi. Chapter.
congregacyon. And all Israel that was
re aboute them / fledde at the crye of them.
For they sayed: The erthe myghte happes
lyc swalowe vs also. And there came
oute a fyre from the Lorde and consumed
ther two hundred and fiftye men that offered
cens.

And the Lorde spake vnto Moses sayen-
ge: Speake vnto Eleazar the sonne of Aa-
ron the preaste and let him take vppe the
censers oute of the burnynge and scatter the
fyre here and there / for the censers of the-
se synners are halowed in theyr deethes:
and let them be beten in to thynne places and
fastened apon the altare. For they offered the
before the Lorde / and therefore they are holye
and they shalbe a sygne vnto the childern of
Israel.

And Eleazar the preast toke the brasen
censers whiche they that were burnt had of-
fered / and bet them and fastened them vps
pon the altare / to be a remembraunce vnto
the childern of Israel / that no straunger whi-
che is not of the seed of Aaron / come nere to
offer cens before the Lorde / that he be not
made like vnto Corah and his companye: as
the Lorde sayed vnto him by the hande of
Moses.

And on the morowe all the multitude of
the childern of Israel murmured agensie
Moses and Aaron sayenge: ye haue kylled

xvi. Chapter. Fo. xxviii.
the people of the Lorde. And when the mul-
titude was gathered agensie Moses and
Aaron / they looked towarde the tabernacle of
witnesse. And beholde / the cloude had con-
uered it and the glorie of the Lorde appeared.
And Moses and Aaron went before the ta-
bernacle of witnesse. And the Lorde spak-
ke vnto Moses sayenge: Gett you from this
congregacyon / that I maye consume them
quykelye. And they fell apon theyr fas-
ces.

And Moses sayde vnto Aaron: take a cen-
ser and put fyre therein out of the alter / and
poure on cens / and goo quykely vnto the cō-
gregacion and make an attonement for the.
For there is wrath gone oute from the Lor-
de / and there is a plague begone. And Aa-
ron toke as Moses commaunded him / and
ran vnto the congregacion: and beholde / the
plague was begone amonge the people / and
he put on cens / and made an attonement for
the people. And he stode betwene the deed /
and them that were alyue / and the plague
ceased. And the numbrc of them that dy-
ed in the plague were. xiiij. thousande and se-
uen hundred: besyde them that dyed about
the busynes of Corah. And Aaron went
agayne vnto Moses vnto the dore off
the tabernacle of witnesse / and the plague
ceased.

¶ The. xvij. Chapter.

And the Lorde spake vnto Moses saying: speake vnto the children of Israel and take of them / for euery prynces pall house a rod / of their princes ouer the houses of their fathers: euen. xij. rodde/ and wyte euery mans name apou his rod. And wyte Arons name apou the staffe of Levi: for euery heedman ouer the houses of their fathers sh all haue a rod. And put the in the tabernacle of witness where I will meete you. And his rod whom I chose / shall blossom: So I will make cease from me the grudgynges of the children of Israel which they grudge agens you.

And Moses spake vnto the children of Israel / and all the prynces gaue him for euery pryncce ouer their fathers houses / a rod: euen. xij rodde/ and the rod of Aaron was among the rodde. And Moses put the rodde before the Lorde in the tabernacle of witness. And on the morowe / Moses went in to the tabernacle: and beholde / the rod of Aaron of the house of Levi was budded & bare blosomes and almondes. And Moses broughte out all the stauces from before the Lorde / vnto all the children of Israel / & they looked apou them / and toke euery man his staffe.

And the Lorde sayed vnto Moses: bringe Arons rod agayne before the witness to be kepte for a token vnto the children of

Israhel / that their murmuringes maye cease from me / that they dye not. And Moses dyd as the Lorde commaunded him. And the children of Israel spake vnto Moses saying: beholde / we are destroyed and all come to nought: for whosoeuer cometh nyethe dwellinge of the Lord / dyeth. Shall we rather consume awaye?

¶ The. xviij. Chapter.

And the Lorde sayed vnto Aaron: Thou and thy sonnes and thy fathers house with the / shall beare the faute of that which is done amysse in the holy place. And thou and thy sonnes with the / shall beare the faute of that which is done amysse in youre priesthode. And thy brethren also y tribe of Levi / y tribe of thy father take with the / and let them be poynded vnto the and minstre vnto the. And thou and thy sonnes with the shall minstre before the tabernacle of witness. And let them wayte apou the and apou all the tabernacle: only let them not come nye the holy vessels & the alter / that both they & ye also dye not. And let them be by the and wayte on the tabernacle of witness / and on all the seruyce of the tabernacle / and let no straunger come nye vnto you.

Wayte therfore apou the holye place and

apon the alter / y^e there fall' no moare wrath
apon the childern of Israel: beholde / I haue
taken youre brethern the leuites from amon
ge childern of Israel / to be yourcs / as gis
tes geuen vnto the Lorde to doo the seruyce
of the tabernacle of witnessse. And se that
both thou and thy sonnes with the take he
de vnto youre preastes office / in all thinges
that pertaine vnto the alter and within the
vayle. And se that ye serue / for I haue geue
your preastes office vnto you for a gifte to
do seruyce: & the stranger that cometh nye /
shall dye.

And the Lorde spake vnto Aaron: behol
de / I haue geuen the the keypyng of myne
hencofferynges in all the halowed thyng
ges of the childern of Israel. And vnto the
I haue geuen them vnto anyntynge ad to
thy sonnes: to be a durye for ever. This shall
be thine of most holy sacrificyes: All their
giftes / thorow out all their meatofferynges
synneoffrynges and trespassoffrynges whi
cher they bringe vnto me: They shall be most ho
ly vnto the ad vnto thy sonnes. And ye shall
eate it in the most holyc place: all that are
males shall eate of it: for it shall be holyc vnto
the.

And this shall be thine: the hencofferyng
ge of their giftes / tho: ow out all the wanes
offerynges of the childern of Israel / for I
haue geuen them vnto the and thy sonnes /

and thy daughters with the / to be a durye
for ever: and all that are cleane in thy hous
se / shall eate of it / all the fatt of the oyle / of
the wyne and of the corne: their firstfrutes
which they geue vnto the Lorde that haue
I geuen vnto the. The firstfrutes of all
that is in their londes which they bringe
vnto the Lorde / shall be thine: and all that
are cleane in thine housse / shall eate off it.

All dedicate thinges in Israel / shall be thi
ne. All that breaketh the matrice of all flesch
that men bringe vnto the Lorde / bothe of
man and beest / shall be thine. Neuerthelater
the firstborne of man shall be redeemed / and
the firstborne of vncleane beestes shall be res
demed. And their redemptions shall be at a
moneth elde / valowed at .v. syles of syluer /
of the holy syce. A syce maketh twentye Ge
raes. But the firstborne of oren / shepe & goos
tes shall not be redeemed. For they are holy /
and thou shalt sprinkle their bloud apon the
alter / and shalt burne their fatt to be a sacrifi
fice of a swete sauoure vnto the Lorde.

And the flesh of them shall be thine / as the
wane brest and all the right sholder is thine.
All the holy hencofferynges which the
childern of Israel hene vnto y^e Lorde / I geue
the & thy sonnes & thy daughters with the
to be a durye for ever. And it shall be a salted
covenant for ever / before the Lorde: vnto
the and to thy seed with the.

And the Lorde spake vnto Aaron: thou shalt haue none inheritaunce in their lande/ nor parte amonge them. For I am thy parte and thy inheritaunce among the childern of Israel. And behold I haue geuen the childern of Levi/ the tenth in Israel to enherite/ for the seruyce whiche they serue in the tabernacle of witnesse/ that the childre of Israel henceforth come not nye the tabernacle of witnesse/ and beare synne and dye. And the leuites shall do the seruyce in the tabernacle of witnesse and beare their synne/ and it shall be a lawe for euer vnto youre childern after you: But amonge the childern of Israel el they shall enherite none inheritaunce. For the tribes of the childern of Israel whiche they haue vnto the Lorde/ I haue geuen the Leuites to enherite. Wherefore I haue sayed vnto them: Amonge the chyldren off Israel ye shall enherite none inheritaunce.

Oures/will
haue the
landes & res-
tes & kingdo-
mes & emper-
ries and all.

And the Lorde spake vnto Moses sayenge: speake vnto the leuites and saye vnto the: when ye take of the childern of Israel the tribes whiche I haue geuen you of them to youre inheritaunce / ye shall take an heue offeringe of that same for the Lorde: euen the tenth of that tribes. And it shall be rekened vnto you for youre heue offeringe / euen as though ye gaue corne out of the barne or a full offeringe from the wyne presse,

And of this maner ye shall haue an heue offeringe vnto y Lorde/ of all youre tribes whiche ye receaue of the childern of Israel / & ye shall geue there of the Lordes heue offeringe vnto Aaron the preast. Of all youre giftes/ ye shall take out the Lordes heue offeringe: euen the fatt of all their halowed thynges.

And thou shalt saye vnto them: when ye haue take a waye the fatt of it from it/ it shall be counted vnto the leuites/ as y increase of corne and wyne. And ye shall eate it in all places both ye and youre heuholdes/ for it is youre rewarde for youre seruyce in the tabernacle of witnesse. And ye shall beare no synne by y reason of it / when ye haue taken from it the fatt of it: neither shall ye vnhalowe y halowed thynges of the childern of Israel/ and so shall ye not dye.

And the Lorde spake vnto Moses and Aaron sayenge: this is the ordynauce of the lawe whiche y Lorde comaundeth sayenge: speake vnto y childern of Israel and let them take the a redd corne without spot when tin is no blemyshe/ & whiche neuer bare yocke apō her. And ye shall geue her vnto Eleazar the preast / and he shall brynge her with out the hoste and cause her to be slayne before him.

And Eleazar y preast shall take of hir blous & vppon his synger/ and spraynkle it stregh

towarde the tabernacle of witnesse. vii. tymes
And he shall cause the cowe to be burnt in
his syghre: both skyn/ flesh and bloude/ with
the doſage also. And let the preast take cypresse
woodd/ and Iſope and purple cloth/ and cast
it upon the cowe as ſhe burneth. And let the
preast wash his clothes and barhe his flesh
in water/ and then come in to the hoſte/ and y
preast ſhalbe vncleane vnto the euen.

And he that burneth her/ ſhall waſh his
clothes in water a barhe his flesh also in wa-
ter/ ad be vncleane vntill euen. And one that
is cleane/ ſhall goo and take vpp the aſſhes of
the cowe/ and put them without the hoſie in
a cleane place/ where they ſhall be kepte to
make ſprynklynge water for the multitude of
the childern of Iſrael: for it is a ſynofferynge
And let him that gathereth the aſſhes of the
cowe/ waſh his clothes/ and remayne vncle-
ane vntill euen. And this ſhalbe vnto the chil-
dren of Iſrael ad vnto the ſtraunger y dwel-
leth amonge them/ a maner for euer.

Be that wytheth any deed perſone/ ſhall
be vncleane. vii. dayes. And he ſhall purifie
him ſelfe with the aſſhes the thyrde daye ad
then he ſhalbe cleane the ſeuenth daye. And
yf he purifie not himſelfe the thyrde daye the
ſeuenth daye/ he ſhall not be cleane. Who
ſo euer toucheth any perſone y dyeth a ſpyn-
fleth nor him ſelfe/ deſyleth the dwellynge of

the Lorde: ad therfore that ſoule ſhalbe roted
out of Iſrael/ becauſe he hath not ſprynkled
the ſprynklynge water vppon him. he ſhalbe
vncleane/ and his vncleenneſſe ſhall remayne
vppon him.

This is the lawe of the man that dyeth in
in a tent: all that come in to the tent and all y
ie in the tent/ ſhalbe vncleane. vii. dayes. And
all the veſſels that be open which haue no lyd
nor couerynge apon them/ are vncleane. And
who ſo euer toucheth one that is ſlayne with a
ſwerde in the felde/ or a deed perſone/ or a
bone of a deed man/ or a graue: ſhall be vnc-
cleane. vii. dayes.

And they ſhall take for an vncleane perſon
ne/ of the burnt aſſhes of the ſynofferynge/ &
put runnyng water thereto in to a veſſell.
And a cleane perſone ſhall take Iſope and
dyppe it in the water/ and ſprynkle it apon y
tent and apon all the veſſels and on the ſou-
les that were there/ and apon him that wy-
ched a bone or a ſlayne perſone or a deed bo-
dy or a graue. And the cleane perſone ſhall
ſprynkle apon the vncleane the thyrde daye
and the ſeuenth daye. And the ſeuenth daye
he ſhall purifie him ſelfe and waſſhe his clo-
thes and barhe him ſelfe in water/ and ſhalbe
cleane at euen.

If any be vncleane and ſprynkle not him
ſelfe/ the ſame ſoule ſhalbe deſtroyed fro amō-
ge the congregacion: for he hath deſyled

See came
holy water

the holy place of the Lorde. And he that sprys
nketh y sprynflynge water / shall wassh his
clothes.

And he that twicherh the sprynflynge wa-
ter / shalbe vncleane vntill eue. And what so-
euer y vncleane persone twicherh / shalbe vnc-
cleane. And the soule that twicherh it / shalbe
vncleane vntill the euen.

¶ The xx. Chapter.

And the whole multitude of y childern
of Israhel / came in to the deserte of Sin
in the first moneth / & the people dwelt
at cades. And there dyed Mir Jam / & was
buried there. More ouer there was no water
for the multitude / wherfore they gathered the
selues together agest Moses and agest Aa-
ron. And the people chode with Moses and
spake sayenge: wold God that we had perys-
shed when oure brethern perysshed before y
Lorde. Why haue ye brought the congrega-
cion of the Lorde vnto this wildernesse / that
both we & oure catell shulde dye here? Wher-
fore brought ye us out of Egipte / to brynge
us into this vngacious place / which is no
place of seed nor of sygges nor vynes nor of
pomgranates / neither is there any water to
drynke?

And Moses and Aaron went from the
congregacion vnto the dore of the tabernacle
of witnessse / and fell apon their faces. And y
gloze of the Lorde appered vnto them. And

the Lorde spake vnto Moses sayenge: take y
staffe / and gather thou and thi brother Aa-
ron the congregacion together / and saye vnto the
rocke before their eyes / that he geue forth his
water. And thou shalt brynge the water out
of the rocke and shalt geue the company dryn-
ke / and their beesse also.

And Moses toke the staffe from before y
Lorde / as he commaunded him. And Mos-
es and Aaron gathered the congregacion
together before the rocke / ad he sayed vnto the
heare ye rebellious / must we faryou water
out of this rocke? And Moses lifte vp his ha-
de with his staffe and smote the rocke. ij. ty-
mes / and the water came out abundantly / &
the multitude drank and their beesse also.

And the Lorde spake vnto Moses & Aa-
ron: Because ye belened me not / to sanctifye
me in the eyes of the childern of Israhel / ther-
fore ye shall not brynge this congregacion in-
to the londe which I haue genen them. This
is the water of stryffe / because the childern of
Israhel strone with the Lorde / & he was sanc-
tified apon them.

And Moses sent messengers from cades
vnto the kynge of Edome. Thus sayeth thi
brother Israhel: Thou knowest all the trauell
y hath happened us / how oure fathers wer
dome in to Egipte / and how we haue dwelt
in Egipte a long tyme / and how the Egip-
tians vexed both us and oure fathers. Then

xx. Chapter.

we cryed vnto the Lorde and he herde oure voyces/and sent an angell and hath sett us out of Egipre. And beholdes/we are in Cades a citie harde by the borders of thi contre let us goo a good felowshipe thorow thi contre we wyll not goo thorow the feldes nor thorow the vyneyardes/nether will we drynke of the water of the fountaynes: but we will goo by the hye waye and nether turne vnto y ryghte hande nor to y lefte/vntill we be past thi contre.

And Edom answered him: Sethou come not by me/left I come out agest the with the swerde And the childern of Israel sayed vnto him:we will goo by the beeten waye: & yf ether we or oure carell drynke of thi water/we will paye for it/we wyll doo nomore but passe thorow by fore only. And he sayed: ye shall not goo thorow. And Edom came out agensit him with much people and with a myghtie power. And thus Edom denyed to geue Israel passagethorow his contre. And Israel turned a waye from him.

And the childern of Israel remoued frō Cades and went vnto mount Hor with all the congregation. And the Lorde spake vnto Moses and Aaron in mount Hor/harde vppon the cofes of the londe of Edom sayen ge:let Aaron be put vnto his people/for he shall not come in to the londe which I haue

xxi. Chapter.

So. xl.

geuen vnto the childern of Israel: because ye disobeyed my mouth at the water of stryffe Take Aaron and Eleazer his sonne/ & bryng gethem vpp in to mount Hor/ and stryppye Aaron out of his vestimentes and put them apou Eleazer his sonne/ & let Aaron be put vnto his people and dye there.

And Moses dyd as the Lorde commaunded: and they went vpp in to mount Hor in the syghte of all the multitude. And Moses toke off Aarons clothes and put them apou Eleazer his sonne/ and Aaron dyed there in the toppe of the mount. And Moses & Eleazer came doune out of the mount. And all y housse of Israel mourned for Aarō. xxx. dayes

The. xxi. Chapter.

AND when kynge Arad the cananite which dwelt in the south parties/ had tēll that Israel came by the waye that the spies had founde out: he came and foughte with Israel and toke some of them prisoners. Then Israel vowed a vowe vnto the Lorde and sayed: Yf thou wilt geue this people into oure hādes/we will destroye the in cities. And the Lorde herde y voyce of Israel/ & deliuered them the Cananites. And they destroyed both them and their cities/ and called the place Horma.

Hence come
rounes sett
monethes
myndes and
hath increa
sed the with
yeres myn
des & seuen
yeres midde
ye as longe
as the wise
liueth she
must once in
the yere offer
some what
for her olde
husbend.

Then they departed from mount hortomaa
rdetheredd seito compasse the londe of Edō.
And the soules of the people fayned by the
waye. And the people spake agens^t God and
agens^t Moses: wherfore hast thou brought
us out of Egipte/for to dye in the wildernesse
for here is nether bred nor water / and oure
soules lotheth this lyghte bred.

Then the Lorde sent fyue serpent^s amōz
ge the people/whiche stongethem: for that moche
people dyed in Israel. And the people came
to Moses and sayed: we haue synned/ for we
haue spoken agens^t the Lorde and agens^t the
make intercession to the Lorde/that he take a
waye the serpent^s from us And Moses ma
de intercession for the people. And the Lorde
sayed vnto Moses: make the a serpent ad has
ge it vpp for a sygne/and let as many as are
bytten loke apon it and they shall lyue. And
Moses made a serpent of brasse ad sett it vp
for a sygne And when the serpent^s had byt
ten any man/he went and behelde the serpent
of brasse and recovered.

And the childern of Israel remoued and
pitched in Oboih. And they departed from
Oboih and laye at Egebarim in the wilder
nesse which is before Moab on the east syde.
And they remoued thence/ and pitched apon
the ryuer of zarad. And they departed thence
and pitched on the other syde of Arno/ which
ryuer is in the wildernesse/and cometh out of

the costes of the Amontes: for Arnon is the
border of Moab / betwene Moab and the
Amontes. Wherfore it is spoken in the bo
ke of the warre of the Lorde: goo with a vio
lence/ both on the ryuer of Arnon and on the
ryuers heed/whiche shoth downe to dwell
at Ar/and leneth vppon the costes of Mos
ab.

And from thence they came to Bear / whi
che is the well wherces the Lorde spake vnto
Moses: gather the people together / that I
maye geue them water. Then Israel sange
this songe: Aryse vpp well / syngethereto:
The well whiche the rulers dygged and the
captaynes of the people with the helpe of the
lawe geuer and with their stanes.

And from this wildernesse they went to
Matana/and from Matana to Nahaliel/
and from Nahaliel to Bamoth / and from
Bamoth to the valay that is in the felde of
Moab in the topp^e of Pisga which boweth
toward the wildernesse.

And Israel sent messengers vnto Sihō/
kyng of the Amontes sayenge: let vs goo
thorow thy londe. we will not turne in to thy
feldes nor in to thy vneyardes/nether dayn
ke of the water of the wellles: but we will goo
alonge by the comon waye/vntill we be past
thy contre. And Sihō wolde geue Israel no
licence to passer thorow his contre/but garbe
red all his people together & went out agens^t

Israel in to the wilderneſſe. And he came to Zabeza and foughte with Israel.

And Israel ſmore him with the edge of the ſwerde and conquered his londe / from Arnon vnto Zaboche: euen vnto the childern of Ammon. for the borders of the childern of Ammon / are ſtronger. And Israel toke all theſe cities & dwelt in all þe cities of þe Amorites: in Eſbon and in all the townes that longe there to. for Eſbon was the cite of Sihon the kynge of the Amorites which Sihon had fought before with the kynge of the Moabites / ad had taken all his londe out of his hande / euen vnto Arnon.

Wherefore it is a prouerbe good to Heſbō and let the cite of Sihon be hylt ad made redye for there is a fyre gone out of Heſbon / a flame fro the cite of Sihon ad hath coſumed Ar of the Moabites and the men of the hilles of Arnon. Wo bete the Moab: o people of Chemos ye are forloren. His ſonnes are putte flighte & his daughters brought captiue vnto Sihon kynge of the Amorites. There lighte is out from Heſbon vnto Dibon and we made a wilderneſſe euen vnto Nopha whiche reacheth vnto Mediba. And thus Israel dwelt in the londe of the Amorites.

And Moſes ſent to ſerche oute Jaazer / & they toke the townes belongynge thereto ad conquered the Amorites that were there.

And then they turned and went vppeto ward de Baſon. And Og the kynge of Baſon came out againſt them / both he and all his people / to warre at Edrei. And the Lorde ſayed vnto Moſes: feare him not / for I haue deliuered him in to thy handes with all his people and his lande. And thou ſhalt do with him as thou dydeſt with Sihon the kynge of the Amorites which dwelt at Heſbon. And they ſmore him and his ſonnes and all his people / vntyll there was nothinge left him. And they conquered his lande. And þe children of Israel remoued and pitched in the feldeſ of Moab / on the other ſyde of Iordane / by Jericho.

The. xxij. Chapter.

AND Balac the ſonne of Ziphor ſawe all that Israel had done to the Amorites / and the Moabites: we were ſore afrayed of the people / becauſe they were many / and abhorred the childern of Israel: And Moab ſayed vnto the elders of Midian / now this companye hath liſte vpp all that are rounde aboute vs / as an oyle ſkerb vpp the graſſe of the felde. And Balac the ſonne of Ziphor was kynge of the Moabites at that tyme.

And he ſent meſſengers vnto Balam the ſonne of Beor / the interpreter whiche dwelt vppon the ryuer of the lande of the childern

of his folke/to call him sayenge: beholde/there is a people come out of Egypte which couereth the face of the erthe and lye euen hard by me. Come nowe a felashippe and curse me this people. For they are to myghte for me/so peraventure I myghte be able to smyte them and to dryue them oute of the lande. For I wote that whome thou blestest shalt be blessed / and whome thou cursest shalt be cursed.

And the elders of Moab went with the elders of Madian / and the rewarde of the sorche sayenge in their handes. And they came vnto Balam and tolde him the wordes of Balac. And he sayed vnto them: tary here all nyghte and I will bringe you worde / euen as the Lorde shall saye vnto me. And the lordes of Moab abode with Balam.

And god came vnto Balam and sayed: what men are these which are with thee? And Balam sayed vnto god: Balac the sonne of Ziphor kynge of Moab hath sent vnto me sayenge: beholde/there is a people come out of Egypte and couereth the face of the erthe: come now therfore and curse me them / that so peradventure I maye be able to ouercome them in bated / and to dryue the out. And god sayed vnto Balam: thou shalt not goo with them/nether curse the people / for they are blessed.

And Balam rose vp in the mornynge & sayed vnto the lordes of Balac: gett you vnto youre lande/for the Lorde will not suffre me to goo with you. And the lordes of Moab rose vpp and went vnto Balac and sayed Balam wolde not come with vs. And Balac sent agayne a greater compaignie of lordes ad more honorable than they. And they came to Balam and tolde him: Thus sayeth Balac the sonne of Ziphor: oh/ let nothyng let the to come vnto me / for I will greatly promote the vnto great honoure/ad will doo whatsoeuer thou sayest vnto me / cometherfore I praye the / curse me this people.

And Balam answered and sayed vnto the seruauntes of Balac: Yf Balac wolde geue me his housfull of syluer and golde/ I can goo no further than the worde of the Lorde my god/to do lesse or moare. Veners thelesse tarye here all nyghte: th at I maye wete/what the Lorde will saye vnto me once moare. And God came to Balam by nyghte and sayed vnto him: Yf the men come to see the / ryse vppe and goo with them: but what I saye vnto the / that only thou shalt doo.

And Balam rose vppe early and sadelde his asse and went with the lordes of Moab/ But God was angrie because he went. And the angell of the Lorde stode in the waye agens the hym. And he ryd vppon hye

asse and two seruantes with him. And when the asse sawe the angell of the Lorde stonde in the waye and his swerde drawen in his hande / she turned a syde oute of the waye and went out in to the felde. And Balam smote the asse / to turne her in to the waye.

And the angell of the Lorde went and stode in a path betwene the vyneyardes / where was a wall / on the one syde and another on the other. When the asse sawe the angell of the Lorde / she wrenshed vnto the walke and thrust Balam's fore vnto the wall / and he smote her agayne. And the angell of y^e Lorde went forder and stode in a narrowe place / where was no waye to turne / ether to the right hande or to the lyfte. And when the asse sawe the angell of the Lorde / she fell downe vnder Balam: & Balam was wroth & smote the asse with a staffe.

And the Lorde opened the mouth of the asse / and she sayed vnto Balam: what haue I done vnto the / that thou smytest me this. iij. tymes? And Balam sayde vnto the Asse: because thou hast mocked me? I wold that I had a swerde in myne hande / that I myghte now kyll the. And the asse sayed vnto Balam: am not I thyne asse whiche thou hast rydden vpon sence thou wast borne vnto this daye? Was I euer wont to do so vnto

the? And he sayed / nay.

And the lorde opened the eyes of Balam that he sawe the angell of the Lorde stonde in the waye / with his swerde drawen in his honde. And he bowed him selfe and fell flat on his face. And y^e angell of y^e Lorde sayed vnto him: Wherefore smytest thou thyne asse this. iij. tymes? beholde / I came oute to resyst the / for the waye is contrary vnto me: and the asse sawe me and avoyded me thre tymes: or else (had she not turned fro me) I had suerly slayne the and saved her alyne. And Balam sayed vnto the angell of y^e Lorde: I haue synned: for I wist not that thou stodest in the waye agensst me. Now therefore yf it displease thyne eyes / I will turne agayne. And the angell sayde vnto Balam / goo with the men but in any wise / what I saye vnto the / that saye. And Balam went with the lordes of Balac.

And when Balac herde that Balā was come he went out agensst him vnto a cytie off Moab that stode in the border of Arnd / whiche was the vtmost parte of his c^{oun}tre. And Balac sayed vnto Balam: dyd I not sende for the / to call the? wherefore comest thou not vnto me? thinkest thou that I am not able to promote the vnto honoure? And Balam sayed vnto Balac: Loo I am come vnto the. But I can saye nothyng at all

saue what God putteth in my mouth that must I speake. And Balam went with Balac/and they came vnto the cytie of Buzoth. And Balac offered oxen and shepe / & sent for Balam and for the lordes that were with hym.

¶ The xxij. Chapter.

AND on the mornynge Balac toke Balam and brought him vpp in to the hye place of Baal/ad thes he sawe vnto the vtmost parte of the people. And Balam sayed vnto Balac : bylde me here seven alters and prouyde here seuen oxen and seuen rammes. And Balac dyd as Balam sayed. And Balac and Balam offered on euery alter an ox and a ram. And Balam sayed vnto Balac: stonde by the sacrifice/whyle I goo to wete whether the Lorde will come ad merite me : & what soeuer he sheweth me / I will tell the / and he went forthwith.

And god came vnto Balam/and Balam sayed vnto him: I haue prepared .vij. alters/ and haue offered apō euery alter /an ox & a ram. And y Lorde put a sayenge in Balam mouth & sayed : goo agayne to Balac & saye on this wyse. And he went agayne vnto him and loo/he stode by his sacrifice/both he ad all the lordes of Moab. And he began hys parable and sayed : Balac the kinge of

Moab hath sett me fro Mesopotamia out of the mountaynes of the caste sayenge: come & curse me Jacob/come and desye me Israel. How shall I curse whom God curseth not The pope ca and how shall I desye whom the Lorde des tell howe. syeth not: from the toppes of y rockes I se him and from the hyll'es I beholde him: loo/y people shall dwelt by him selfe and shall not be reled amōge other nations. Who can tell the dust of Jacob & the numbrie of the fourth parte of Israel. I praye God that my soule/maye dye the deeth of the righteous / ad that my last ende maye be like his.

And Balac sayed vnto Balam/what hast thou done vnto me? I sett yto curse myne enemyes: and beholde/ thou blestest them. And he answered and sayed: must I not kepe that and speake it/ which the Lorde hath put in my mouth? And Balac sayed vnto him: Cos me I prayeth with me vnto another place/whence thou shalt se them/ and shalt se but y vtmoste parte of them ad shalt not se them all and curse methem there.

And he brought him in to a playne felde where men myght se farre/euen to the toppes of Pisga/and bylt .vij. alters and offered an ox and a rā on euery alter. And he sayed vnto Balac: stonde here by thi sacrifice whyle I goo yonder. And the Lorde mett Balam and put wordes in his mouth and sayed: goo agayne vnto Balac ad thus saye, And when

he came to him: beholde/ he stode by his sacrifice and the lordes of Moab with him And Balac sayed vnto him: what sayeth y^e Lorde?

And herofe vp his parable and sayed: ryse vpp Balac and heare/ and herken vnto me thou sonne of Ziphor The Lorde is not a mā/ that he can lye/ neither the sonne of a mā that he can repent: shulde he saye and not doo/ or shulde he speake and not make it good? behelde/ I haue begon to blesse and haue blessed/ and can not goo backe there fro. He beheld nowikednesse in Jacob nor sawe Idolatrye in Israel: The Lorde his God is with him/ and the trompe of a kynge amonge the. God that broughtethem out of Egipte/ is as the strength of an vnycome vnto them/ for there is no forcerer/ in Jacob/ nor sothfayer in Israel. When the tyme cometh/ it wylbe sayed of Jacob & of Israel/ what God hath wrought Beholde/ y^e people shal ryse vp as a lyoness and heue vpp hym selfe as a lion/ & shal not lye downe agayne/ vntill he haue eaten of the praye and drinke of the bloude of them that are slayne.

And Balac sayed vnto Balam: nether curse them nor blessethe. And Balam answered ad sayed vnto Balac: tolde not I the sayes/ ge/ all that the Lorde byddeth me/ y^e I must doo? And Balac sayed vnto Balam: come I praye the/ I will bynge the yet vnto another place: so peraventure it shal please God/ that

thou mayst curse the there. And Balac broughe Balam vnto the toppe of Peor/ that boweth toward the wildernesse. And Balam sayed vnto Balac: make me here. viij. alters/ & prepare me here. viij. bollockes and. viij. rāmes And Balac dyd as Balam had sayed/ and offered a bollocke and a ram on euery alter.

¶ The. xxiij. Chapter.

When Balam sawe that it pleased y^e Lorde that he shulde blesse Israel/ he went not as he dyd twyse before to sett sothfayenge/ but sett his face toward y^e wildernesse/ and lyfte vpp his eyes and looked apen Israel as he laye with his trybes/ and the spūre of God came apen him. And he toke vp his parable and sayed: Bala the sonne of Beor hath sayed/ and the man whose eye is open hath sayed: he hath sayed which heareth the wordes of God and seeth the visions of the almighty/ which falleth downe & his eyes are opened.

How goodly are the tentes of Jacob and thire habitacions Israel/ euen as the brode valleyes and as gardens by the ryuers/ & de/ as the tentes which the Lorde hath pitched & as ciper trees apen the water. The water shal flowe out of his boket and his seed shal be many waters/ and his kynge shal be hyer then Agag/ And his kyngdome

shalbe exalted. God that broughte him out of Egypte is as the strenght of an vnycome vt to him/and he shall eate the nations that are his enemies and breake their bones and perse them thorow with his arrowes. He couched him selfe and laye deuune as a lion and as a lyoness/who shall sterc him vp: blessed is he that blesseth the/and cursd is he that curseth the.

And Balac was wroth with balam and smote his handes together / and sayed vnto him: I sent forthe to curse myne enemyes: & beholde/thou hast blessed them this the tymes/and now gett the quyeckly vnto thi place. I thoughte that I wolde promote the vt to honoure/but the Lorde hath kepte the backe from worshope. And Balam sayed vnto Balac: tolde I not thi messengers which thou sentest vnto me sayenge: If balac wolde geue me his house ful of syluer and golde/ I can not passe the mouth of the Lorde/to doo either good or bad of myne awne mynde. What the Lorde sayeth/that must I speake. And now beholde/I goo vnto my people: come let me shewethe/what this people shall doo to thi folke in the later dayes.

And he began his parable and sayed: Balam the sonne of Beor hath sayed/and y man that hath his eye open hath sayed/ & he hath sayed that heareth the wordes of God & hath the knowlege of the most hye and beholdeyth y

vision of the almighty/and when he fallerh downe hath his eyes opened. I se him but not now/I beholde him but not nye. There shall come a starre of Jacob and ryse a cepter of Israel/which shall smyte y coostes of Moab and vndermyne all the chuldern of Seir. And Edom shalbe his possession/and y possession of Seir shalbe their enemyes/and Israel shall doo manfully. And out of Jacob shall come he that shall destroye the remnant of the cities.

And he looked on Amaleck and began his parable and sayed: Amaleck is the first of the nations/but his latter ende shall perysh utterly. And he looked on the Kenites/and toke his parable and sayed: stronge is thi dwellynge place and put thi nest apon a rocke/ Neuer the later thou shalt be a burnynge to Baan/vntill Assur take y prisoner. And he toke his parable & sayed: Alas/who shall lyue when God doerh this? The shippes shall come out of the coste of Citim and subdue Assur and subdue Eber/and he him selfe shall perysh at the last. And Balam rose vp and went and dwelt in his place: and Balac also went his waye.

¶ The. xxv. Chapter.

And Israel dwelt in Simin / and the people began to commyt whoredome with the daughters of Moab / which called the people vnto y sacrifice of their gods

des. And the people ate and worshipped thes
ir goddes/and Israel coupled him selfe vnto
Baal Peor. Then y^e Lorde was angrie with
Israel/and sayed vnto Moses: take all y^e hee
des of the people/and hanger them vp vnto y^e
Lorde agens^t the sonne/that the wra^th of the
Lorde maye turne awaye from Israel. And
Moses sayed vnto the iudges of Israel: goo
and sleethose men that ioyned the selues vnto
to Baal Peor.

And beholde/one of the childern of Israel
came and broughte vnto his brethern/a Ma
dianitish wife euen in the sighte of Moses &
in the sighte of all the multitude of y^e childern
of Israel/as they were wepyng in the dore
of the tabernacle of witnesse. And when Ph
neas the sonne of Eleazer the sonne of Aarō
the preast sawe it/he rose vp out of the compa
nye and toke a wepon in his hande / and wēt
after the man of Israel into the horehousse/ &
thrus^t them thorow: both the man of Israel
and also the woman euen thorow the belye of
hir. And the plage ceased from the childern
of Israel. And there dyed in the plage. xxiii.
thousande.

And the Lorde spake vnto Moses sayen
ge: Phineas the sonne of Eleazer the sonne of
Aaron the preast/ hath turned myne anger
awaye from the childern of Israel/ because he
was gelous for my sake amonge them/ that I
had not consumed the childern of Israel in my

gelousye. Wherfore saye beholde/ I geue vnto
to him my couenaunte of pease / and he shall
haue it and his seed after him/ euen the coue
naunte of the preastis office for euer/ because
he was gelous for his Gods sake and made
an atonement for the childern of Israel.

The name of the Israelite which was smyt
ten with the Madianitish wife/ was Sumri
the sonne of Salu/ a lorde of an aunciet hous
se amonge the Simeonites. And the name
of the Madianitish wife/ was Cosbi the daug
hter of Zur and heed ouer the people of an
auncient housse in Madian.

And the Lorde spake vnto Moses sayen
ge: reue the Madianites and smyte them/ for
they haue troubled you with their wiles with
the which they haue begyled you/ thorow Pe
or and thorow their sister Cosby y^e daughter
of a lorde in Madian/ which was slayne in y^e
daye of the plage for Peors sake.

¶ The. xxvi. Chapter.

And after the plage/ y^e Lorde spake vnto
to Moses and vnto Eleazer sayenge:
take the number of all the multitude of
the childern of Israel from. xx. yere ad aboue
thorow out their fathers housses/ all that are
able to goo to warre in Israel. And Moses &
Eleazer the preast tolde them in the feldes

of Moab/by Iordane fast by Jericho/from xx.yere and aboue/as the Lorde commaunded Moses. And the childern of Israel that came out of Egypte/were.

Ruben the eldest sonne of Israel. The childern of Ruben were/ Hanoch/ of whome cometh the kynred of the Hanochites: & of Palu/ cometh the kynred of the Paluites: And of Hesron/ cometh the kynred of the Hesronites: and of Carmi/ cometh the kynred of the Carmites. These are the kynredes of the Rubenites/ which were in numbꝛe. xliij. thousande. vii. hundred an. xxx. And the sonnes of Palu were Eliab. And the sonnes of Eliab were: Nemuel/ Sathan and Abiram.

This is that Sathan and Abiram counsellers in the cōgregation/ which stroue agest Moses and Aaron in the companye of Corah/ when they stroue agest the Lorde. And the erth opened hir mouth ad swallowed the and Corah also/ when the multitude dyed/ what tyme the fyre consumed. ij. hundred and fiftie men/ and they became a signe: Yet with stondynge/ the childern of Corah dyed not.

And the childern of Simeon in their kynredes were: Nemuel/ of whom cometh y kynred of the Nemuelites: Jamin/ of whom cometh the kynred of the Jaminites: Jachin/ of whom cometh the kynred of the Jachinites: Serah/ of whome cometh the kynred of the Serahites: Saul/ of whom cometh the kyn

red of the Saulites. These are the kynredes of the Simeonites: in numbꝛe. xxij. thousande and. ij. hundred.

And the childern of Gad in their kynredes were: Zephen/ of whom cometh the kynred of the Zephonites: and of Haggi/ cometh the kynred of the Haggites: and of Sumi/ cometh the kynred of the Sumites: and of Aseni/ cometh the kynred of the Asenites: and of Eri cometh the kynred of the Erites: and of Arad cometh the kynred of the Aradites: and of Ariel cometh the kynred of the Arieslites. These are the kynredes of the children of Gad/ in numbꝛe. xl. thousande and. v. hundred.

The childern of Iuda: Er and Onā/ which dyed in the londe of Canaan. But the childern of Iuda in their kynred were: Sela/ of whom cometh the kynred of the Selamites: and of Phares cometh the kynred of y Pharesites: and of Serah cometh the kynred of the Serahites. And the childern of Phares were Hesron/ of whom cometh the kynred of the Hesronites: and of Hamul cometh y kynred of the Hamulites. These are the kynredes of Iuda/ in numbꝛe. lxvi. thousande and. v. hundred.

And the childern of Issachar in their kynredes were: Tola/ of whō cometh y kynred of the Tolaite: & Phuva/ of whō cometh y kynred of the Phuvaites: and of Jasub cometh

the kynred of the Zafubites: and of Symron cometh the kynred of the Symronites. These are y^e kynredes of Issachar in numbre. lxiiij. thousande and. iij. hundred.

The childern of Zabulon in their kynredes were: Sered / of whom cometh the kynred of the Seredites: and Elon / of whom cometh the kynred of the Elonites: and of Jaaheliel / cometh the kynred of the Jehalelites. These are the kynredes of Zabulon: in numbre. lx. thousand and. v. hundred.

The childern of Joseph in their kynredes were: Manasse ad Ephraim. The childern of Manasse: Nachir / of whom cometh the kynred of the Nachirites. And Nachir begat Gilead / of whom cometh the kynred of the Gileadites. And these are the childern of Gilead: Gieser / of whom cometh the kynred of the Gieserites: and of Zelech cometh the kynred of the Zelechites: and of Asriel y^e kynred of the Asrielites: and of Sichem cometh the kynred of the Sichemites: and of Simda cometh the kynred of the Simdites: and of Zepher cometh the kynred of the Zepherites. And Zelaphead the sonne of Zepher had no sonnes but daughters And y^e names of y^e daughters of Zelaphead were: Mahela / Noa / Bagla / Milcha ad Thirza. These are the kynredes of Manasse in numbre. lxx. thousande and seven hundred.

These are the childern of Ephraim in the

ir kynredes: Suthelah / of whom cometh the kynred of the Suthelahites: and Becher / of whom cometh the kynred of the Becherites: and of Thaba cometh the kynred of the Thabaites. And these are the childern of Suthelah: Eran / of whom cometh the kynred of the Eranites. These are the kynredes of the childern of Ephraim in numbre. xxiiij. thousande and. v. hundred. And these are the childern of Joseph in their kynredes.

These are the childern of Ben Jamin in their kynredes: Bela / of whom cometh the kynred of the Belaites: and of Issbel cometh the kynred of the Issbelites: and of Ahiram / the kynred of the Ahiramites: and of Supha the kynred of the Suphamites: and of Zupham the kynred of the Zuphamites. And the childern of Bela were Urd and Naama fro whence come the kynredes of the Urdites and of the Naamites. These are the childern of Ben Jamin in their kynredes / and in numbre. xlv. thousande and syxe hundred.

These are the childern of Dan in their kynredes: Suham / of whom cometh the kynred of the Suhamites. These are the kynredes of Dan in their generacions. And all the kynredes of the Suhamites were in numbre. lxiiij. thousand ad iiij. hundred.

The childern of Affer in their kynredes
B. ij.

were: Zemina/of whom cometh the kynred
of the Zeminites: ad Isui/of whom cometh
the kynred of the Isuites: a of Bua cometh
the kynred of the Buities. And the children
of buia were Heber/of whom cometh y kyn
red of the Heberites: and of Malchiel came
the kynred of the Malchielites. And y dous
ghier of Asser was called Sarah. These are
the kynredes of Asser in numbre, liij. thou
sande and. iij. hundred.

The children of Naphtali in their kynredes were: Zabiel/of whom came the kynred of the Zabielites: and Guni/of whom came the kynred of the Guniures: & of Jezer/ came the kynred of the Jezerites: and of Sislem the kynred of the Sislemites. These are the kynredes of Naphtali in their generaciōs in numbꝛe. xlv. thousande and. iij. hundred. These are the numbꝛes of the children of Israel: six hundꝛed thousande/ & a thousande vij. hundꝛed and. xxx.

vij. hundred and .xxx.
And the Lorde spake vnto Moyses sayen
ge: vnto these thelonde shalbe denyded to en
herett: accordinge to the numbere of names: to
many thou shalt geue y moare enheritaunce
a to fewe y lesse: to enery tribe shal y enheri
taunce be geue a cordinge to y numbere therof.
Wherewithsondinge / y londe shalbe denyded
by lott: a cordinge to y names of y tribes of
their fathers: thei shal enherett: a cordinge
to thei lott thou shalt deuide their lond: betw

to the many and to the few.

These are the fummies of y^e leuites in the
ir kinredes: of Gerson/ came the kynred of y^e
Gersonites: and of Cahath came the kinred
of the Cahathites: and of Merari came the
kinred of the Merarites. These are the kyn
redes of Leui: the kinred of the Libnites/ the
kynred of the Hebzonites/ the kynred of the
Mahabites/ the kynred of the Musites/ the
kynred of the Barabites.

Rahab begate Amram / and Amrams wife was called Zochebed a daughter of Levi / which was borne him in Egypte. And she bare vnto Amram / Aaron / Moses and Mir Am their syster. And vnto Aaron were borne / Nadab / Abihu / Eleazer and Ithamar. But Nadab and Abihu dyed / as they offered straunge fyre before the Lorde. And the number of them was. xxiij. thousande / of all the males from a moneth olde and aboue / for they were not numbred amonge y children of Israel / because there was no inheritaunce geuen them amonge the children off Israel.

These are the numbers of the children of Israel which Moses and Eleazer the priest numbered in the feldest of Moab / fast by Jordan nye to Jericho. And amonge these there was not a man of the nombre of the children of Israel which Moses and Aaron tolde in the wildernesse of Sinai. For the Lord

xxvij. Chapter.

de sayed vnto them/that they shulde dye in y wildernesse & that there shulde not be lefte a man of them: saue & aleb the sonne of Zephu ne & Josua the sonne of Nun.

The. xxvij. Chapter

And the daughters of Zelaphead the sonne of Zebur the sonne of Gilead/ the sonne of Nachir the sonne of Manasse/ of the kinredes of Manasse the sonne of Joseph (whose names were Mahela/ Noa/ Bagla/ Melcha and Thirza) came & stode before Moses and Eleazer the preast ad before the lordes & all the multitude in the doore of the tabernacle of witnesse sayenge: oure father dyed in the wildernesse / & was not amonge the companye of them that gathered them selues together agens the Lorde in the congregacion of Corah: But dyed in his awne synne / and had no sonnes. Wherefore shulde the name of oure fathers be taken awaye from amonge hye kynred / because he had no sonne? Geue vnto vs a possession amonge the brethren of oure father.

And Moses broughte their cause before the Lorde. And y Lorde spake vnto Moses sayenge: The daughters of Zelaphead speke righte: thou shalt geue them a possession to en

xxvij. Chapter

Solio. liij.

heret amonge their fathers brethren/ & shall turne the inheritaunce of their father vnto them. And speake vnto the children of Israel sayenge: Yf a man dye and haue no sonne ye shall turne his inheritaunce vnto his daughter. Yf he haue no daughter/ ye shall geue his inheritaunce vnto his brethren. Yf he haue no brethren/ ye shall geue his inheritaunce vnto his fathers brethren. Yf he haue no fathers brethren/ ye shall geue his inheritaunce vnto him that is nexte to him of his kinred/ & let him possesse it. And this shalbe vnto the children of Israel an ordynance/ and a lawe/ as the Lorde hath commaunded Moses.

And the Lorde sayed vnto Moses: get y vpp in to this mount Abarim / and beholde the londe which I haue geuen vnto the children of Israel. And when thou hast sene it/ thou shalt be gathered vnto thy people also/ as Aaron thy brother was gathered vnto his people. For ye were disobedient vnto my mouth in the deserte of Sin in y stryfe of the congregacion/ that ye sanctified me not in the water before their eyes. That is the water of stryfe in cades in the wildernesse of Sin. And Moses spake vnto the Lorde sayenge: let the Lorde God of the spirites of all flesh / sett a man ouer the congregacion/ which maye gooe in & out before them/ and to lede them in and out

O faithfull
& mercifull
Moses ful
on like oure
Balaams

that the congregacion of the Lorde be not as a flocke of shepe without a sheparde.

And y^e Lorde sayed vnto Moyses: take Josua the sonne of Nun in whom there is spirite/and put thyne handes upon him / and set him before Eleazer the preast and before all the congregacion and geue him a charge in their syghte. And put of thi prayse upon him that all the compaignye of y^e childern of Israel maye heare. And he shall stonde before Eleazer y^e preast which shall axe conncell for him after y^e maner of the * liabre before y^e Lorde: And at the mouth of Eleazer shall both he and all the childern of Israel with him and all the congregacion/goo in and out.

And Moyses dyd as the Lorde commaūded him/and heroke Josua and set him before Eleazer the preast and before all the congregacion/a * put his handes upon him & gaue him a charge/as the Lorde commaūded thoroꝝ the hande of Moyses.

C The. xxviii. Chaptre

And the Lorde spake vnto Moyses sayenge: geue y^e childern of Israel a charge and saye vnto them / that they take hede to offer vnto me y^e offryng of my * beed in the sacrifice of swete sauoure/in his due season. And saye vnto the. This is y^e offryng which ye shall offer vnto y^e Lorde. ij. labes

of a yere olde with out spot daye to be a burnt offeringe perpetually. One lambe thou shalt offer in the mornynge/and y^e other at euen/And thereto y^e tēth parte of an Ephah offloure for a meate offeringe myngled with beten oyle/the fourth parte of an hin: which is a dayly offeringe ordened in the mount Sina vnto a swete sauoure in the sacrifice of y^e Lorde. And the drynt offeringe of the same: the fourth parte of an hin vnto one lambe/ & poure the drynt offeringe in the holy place/to be good drynte vnto the Lorde. And y^e other lambe thou shalt offer at euen/with the meate offeringe and the drynt offeringe after y^e maner of the mornynge: a sacrifice of a swete sauoure vnto the Lorde.

And on the Sabbath daye. ij. lambes of a yere olde a pece and with out spot / and two tēthdeales of floure for a meate offeringe myngled with oyle/and the drynt offeringe thereto. This is the burnt offeringe of euery Sabbath/beside the dayly burnt offeringe and his drynt offeringe.

And in the first daye of youre monethes/ ye shall offer a burnt offeringe vnto the Lorde: two yenge bollockes/and a ram/ and. vij. lambes of a yere olde without spott / and. iij. tēthdeales of floure for a meate offeringe myngled with oyle vnto one bollocke/ and. ij. tēthdeales of floure for a meate offeringe myngled with oyle vnto one rā. And euery moare/

There was a flyght of the ephod/ wherof the high priest looked & sawe the will of God in the presence of neade/ is thou myghte in the story of Dauid: This was the maner of the Ebrues to make their offices: & of this maner did the apostles make declarations/ preachers & bitynges/ with out any other ceremony as thou seest in the acttes/ And mayst gather of paul to Timothy:

Whed is here borrowed & take for all manner of tōde generally:

xxviii. Chapter.

a tenthdeale of floure myngled with oyle/for a meatofferynge vnto one labe. That is a burnt offerynge of a swete sauoure in the sacrifice of the Lorde. And their dryntofferynges shal be halfe an hin of wyne vnto one bollocke/and the thyrde parte of an hin of wyne vnto a ram and the fourth parte of an hin vnto a lambe. This is the burnt offerynge of euery moneth thorow out all the monethes of the yere: a one he goete for a synofferynge vnto the Lorde/ which shalbe offered with the daily burnt offerynge and his dryntofferynge.

And the. xxiij. daye of the first moneth shal be Passecouer vnto the Lorde. And y. xv. daye of the same moneth shalbe a feast / in which vij. dayes men must cate vnleuened bred The first daye shalbe an holy feast/ so that ye shall do no maner of laborious worke therein. And ye shall offer a burnt offerynge vnto the Lorde. ij. bollockes/one ram/and. vij. lambes of a yere olde without spot / and their meat offerynge of floure myngled with oyle. iij. tenthdeales vnto a bollocke/ and. ij. tenthdeales vnto a ram/and enen moare one tenthdeale vnto a lambe/thorow out the. vij. lambes: a one he goete for a synofferynge to make an atonement for you. And ye shall offer these/ besyde the burnt offerynge in y morninge that is all way offered. And after this maner ye shall offer thorow out the. vij. dayes/ the fede of the sacrifice of swete sauoure vnto the Lorde.

xxix. Chapter.

So. liij.

de. And it shalbe done besyde the daily burnt offerynge and his dryntofferynge. And the seventh daye shall be an holy feast vnto you/ so that ye shall doo no laborious worke therein.

And the daye of youre first frutes when ye brynge a new meatofferynge vnto the Lorde in youre weekes / shalbe an holy feast vnto you: so that ye shall doo no laborious worke therein. And ye shall offer a burnt offerynge of a swete sauoure vnto the Lorde. ij. younge bollockes/and a ram/and. vij. lambes of a yere olde a pece / with their meatofferynges of floure myngled with oyle. iij. tenthdeales vnto a bollocke. ij. tenthdeales to a ram/ and enen moare one tenthdeale vnto a lambe thorow out the. vij. lambes/ and an he goete to make an atonement for you. And this ye shall doo besydes the daily burnt offerynge/ and his meatofferynge: a they shalbe without spot / with their dryntofferynges.

The. xxx. Chapter.

And y first daye of y. vij. moneth shal be an holy feast vnto you / and ye shall doo no laborious worke therein. It shalbe a daye of tremperlowyng vnto you. And ye shall offer a burnt offerynge of a swete sauoure vnto y Lorde: one younge bollocke a one ram a. vij. laves of a yere olde a pece that are pure. And their meatofferynges of floure

xxix. Chapter.

myngled with oyle: iij. tenthdeales vnto the bollocke/and. ii. vnto the ram / and one tenth deale vnto one lambe thow the. vii. lambes And an he goote for a synofferynge to make an atonement for you/ besyde the burntoffer ryng of the moneth and his meatofferynge and besyde the dayly burntoffer ynge and his meatofferynge/ and the dryntofferynges of the same: acordynge vnto the maner of them for a sauoure of sweetnesse in the sacrifice of y^e Lorde.

And the tenth daye of that same seventh moneth shalbe an hely feast vnto you/ and ye shall humble youre soules and shall' deo no maner worke therein. And ye shall' offer a burntoffer ynge vnto the Lorde of a swete sauoure: one bollocke/ and a ram/ and. vii. lambes of a yere olde a pece/ without faule & thei^r meatofferynges of flour myngled with oyle: iij. tenthdeales to a bollocke/ ad. ii. to a rā and all waye a tenthdeale vnto a lambe/ thow out the. vii. lambes And one he goote for a synofferynge/ besyde y^e synofferynge of atonement and the dayly burntoffer ynge/ and y^e meate and dryntofferynges that longer to the same.

And the. xv. daye of the seventh moneth shalbe holy daye & ye shall' deo no laborious worke therein/ and ye shall' kepe a feast vnto y^e Lorde of. vii. dayes longe. And ye shall' offer a burntoffer ynge of a swete sauoure vnto the

xxix. Chapter.

So. lv.

Lorde: xij. bollockes. ii. rammes and. xiiij. lābes which are yerelynges and pure/ with oyle iij. tenthdeales vnto euery one of the. xiiij. bollockes. ii. tēthdeales to ether of the rammes/ and one tenthdeale vnto eche of the. xiiij. lambes. And one he goote vnto a synofferynge/ besyde y^e dayly burntoffer ynge with his meate and dryntofferynges.

And the seconde daye. xij. younge bollockes. ii. rammes & xiiij. yerlynge lambes without spot: & their meatofferynges and dryntofferynges vnto the bollockes/ rammes and lambes/ acordynge to the numb^re of them & after the maner. And an he goote for a synofferynge/ besyde the dayly burntoffer ynge ad his meate and dryntofferynges.

And the thyrde daye. xi. bollockes. ii. rammes & xiiij. yerelynge lambes without spot: & their meate and dryntofferynges vnto the bollockes/ rammes & lambes/ after the numb^re of the & acordynge to the maner. And an he goote for a synofferynge/ besyde the dayly burntoffer ynge & his meate and dryntofferynges.

And the fourth daye. x. bollockes. ii. rammes & xiiij. lābes/ yerelynges & pure: ad their meate & dryntofferynges vnto the bollockes rāmes & lābes/ acordynge to thei^r nūbr^e and after the maner. And an he goote for a synofferynge/ besyde the dayly burntoffer ynge ad his meate and dryntofferynges.

And the fyfthe daye. ix. bollockes. ij. rāmes and. xiiij. lambes of one yere olde a pece wthout spott. And their meate and drynkofferynges vnto the bollockes/ rāmes and lambes/ acordynge to the numbꝛe of them and after the maner. And an hegoote for a synofferynge/beside the daily burntofferynge and his meate and drynkofferynges.

And the syxte daye. viij. bollockes. ij. rāmes ad. xiiij. yerelynge lambes without spott. And their meate and drynkofferynges vnto the bollockes/ rāmes and lambes/ acordynge to the maner. And an hegoote for a synofferynge/beside the daily burntofferynge and his meate and drynkofferynges.

And the seventh daye. vij. bollockes. ij. rāmes and. xiiij. lambes that are yerelynges & pure. And their meate and drynkofferynges vnto the bollockes/ rāmes and lābes/ acordynge to their numbꝛe & to the maner. And an hegoote for a synofferynge/beside y^e daily burntofferynge and his meate and drynkofferynges.

Out of such And the eyght daye shalbe the conclusion of y^e feaste vnto you/ & ye shall doo no maner octaues ad laborious worke therein. And ye shall offer fealties of a burntofferynge of a swete sauoure vnto the Lorde: one bollocke/ one rā &. vij. yerelynge lābes without spott. And the meate & drynkofferynges vnto the bollocke/ rā and lābes/ acordynge to their numbꝛes & acordyngete y^e maner.

ner. And an hegoote for a synofferynge beside the daily burntofferynge and his meate & drynkofferynges.

These thinges ye shall doo vnto the Lorde in youre feastes: beside youre vowes and freewill offerynges/ in youre burntofferings meate offerynges/ drynkofferynges and peace offerynges. And Moses tolde the children of Israel/ acordynge to all that the Lorde commaunded him.

The xxx. Chapter.

And Moses spake vnto the heedes of the trybes of y^e childern of Israel sayenge: this is the thyng which the Lorde commaundeth. Yf a man vowe a vowe vnto the Lorde: or swere an othe ad bynde his soule/ he shall not goo backe with his worde: but shal fulfyll all y^e procedeth out of his mouth.

Yf a damisell vowe a vowe vnto y^e Lorde & binde herselfe beyng in hir fathers housse and vnmarried: Yf hir father heare hir vowe & bonde which she hath made vppon hir soule/ & holde his peace thereto: then all hir vowes & bōdes which she hath made vppon hir soule shall stonde in effecte. But & yf hir father forbyd her the same daye that he heareth it / none of hir vowes nor bondes which she hath made vppon hir soule shalbe of value/ ad the Lorde shall forgene her / because hir father forbade her.

Yf she had an husshonde when she vowed

See was sett the example of our vowes of chastite/ obedience and will full povertie: oure offerynges ad oure pilgrimage.

or pronounsed oughte out of hir lippes wherewith she bonde hir soule / and hir husbonde herde it and helde his peace thereat the same daye he herde it: Then hir vowes and hir bondes wherewith she bounde hir soule / shall stonde in effecte. But ad yf hir husbonde forbade her the same daye that he herde it / than hath he made hir vowe which she had vppon her of none effecte / and that also which she pronounsed with hir lippes wherewith she bounde hir soule / and the Lorde shall forgeue her.

The vowe of a wedowe and of her that is deuorced / of all that they haue bound their soules withall / shall stonde in effecte with them.

Yf she vowed in her husbundes housse or bounde her soule with an oth / and her husbonde herde it and helde his peace and forbade her not: then all her vowes and bondes wherewith she bound her soule / shall stonde. But yf her husbonde disannulled them / the same daye that he herde them / then nothing that proceded out of her lippes in vowes or bondes wherewith she bounde her soule shall stonde in effecte: for her husbonde hath loosd them / and the Lorde shall forgeue her.

All vowes and othes that binde to humble the soule / maye her husbonde stablish or breake. But yf her husbonde hold his peace from one daye vnto another / then he stablisheth

all her vowes and bondes which she had vppon her / because he helde his peace the same daye that he herde them. And yf he afterwarde breake them / he shall beare her synne him self.

These are the ordinaunces which y Lorde commaunded Moses / betwene a man and his wife / and betwene the father and his doughter / beyenge a damsell in hir fathers housse.

¶ The. xxxi. Chapter.

And the Lorde spake vnto Moses sayinge: auenge the childern of Israel of the Madianites / and afterwarde be gathered vnto thy people. And Moses spake vnto the folke sayinge: Garnesse some of you vnto warre / and let them goo upon the Madianites and auenge the Lorde of the Madianitis. Ye shall sende vnto the warre a thousande of euery trybe thorow out all the trybes of Israel. And there were taken oute of the thousandes of Israel. xij. thousande prepared vnto warre / of euery trybe a thousande. And Moses sent them a thousande of euery trybe / with Phineas the sonne of Eleazer the preast to warre / and the holyc vessels & the trompettes to blowe with in his honde.

And they warred agens the Madianites / as the Lorde commaunded Moses / ad

ſlewe all the males. And they ſlewe the kyn-
ges of Madian among other that were ſlay-
ne: Eui/Rekem/ſur/ſur and Reba: ſyne
kynges of Madian. And they ſlewe Bala
the ſonne of Beor with the ſwerde. And the
childern of Iſrael toke all the women of Ma-
dian prifoners and their childern / and ſpoyle
led all their cattell / their ſubſtance and their
goodes. And they burnt all their cities whe-
rein they dwelt / and all their caſtels with fy-
re. And they toke all the ſpoyle and all they
coude cathe / both of men and beſtes. And
they broughte the captiues and that which
they had raken and all the ſpoyle vnto Mo-
ſes and Eleazer the preaſt ad vnto the com-
panye of the childern of Iſrael: euen vnto the
hoſte / in y^e felde of Moab by Iordanenye
to Jericho.

And Moſes and Eleazer the preaſt and
all the lordes of the congregacion went out
of the hoſte agens them. And Moſes was
angrie with the officers of the hoſte / with y^e
captaynes ouer thouſandes and ouer hun-
dredes / which came from warre and batay-
le / and ſayde vnto them: Haue ye ſaned the
women alnye? beholde / theſe cauſed the chil-
dern of Iſrael thorow Balam / to commyt
treſpace agens y^e Lorde / by y^e reaſon of Peor /
at their folowed a plague amonge y^e congrega-
cion of the Lorde. Nowe therfore ſlee all the
men childern and the women that haue lyen

with men fleſhlye: But all the women child-
ren that haue not lyen with men / kepe alyue
for youre felues. And lodge withoute the ho-
ſte. vij. dayes all that haue kiſſed any perſon
ne / all that haue embraced any dead body / &
purifye both youre felues & youre prifoners
the. iij. daye & the. vij. And ſprinkle all youre
raymentes & all that is made of ſkynnes / &
all worke of gootes heer / ad all thynges ma-
de of woodd.

And Eleazer the preaſt ſayed vnto all y^e
me of warre which went out to batayle: this
is the ordinaunce of the lawe which the Lor-
de commaunded Moſes: Gold / ſyluer / braſ-
ſe / yeron / tyn & leed / & all that maye abyde y^e
fyre / ye ſhall make it goo thorow the fyre / ad
then it is cleane. Vnto the later / it ſhalbe
ſprinkled with ſprinklinge water. And all y^e
ſoffereth nor the fyre / ye ſhall make goo tho-
row the water. And waſh youre clothes the
ſeuenth daye / & then ye are cleane. And af-
ter warde come in to the hoſte.

And the Lorde ſpake vnto Moſes ſayen-
ge: take the ſumme of the praye that was ſla-
ken / both of the wemen & of cattell / thou & Ele-
azer the preaſt and the auncient heedes of y^e
congregacion. And denyde it in to two par-
tees / betwene them that toke the warre vpp^o
the and went out to batayle and all the con-
gregacion. And take a porcion vnto the Lor-
de of the men of warre which went out to

batayle one off syue hundred / of the women and of the oxen and of the asses and of the shepe: and ye shall take it of their halfe and geue it vnto Eleazer the preast / an heue offerynge vnto the Lorde. And of the halfe of y childern of Israel / take one of fyfte / of y women / of the oxen / of the asses and of the shepe / and of all maner of beestes / & geue them vnto the leuites which wayte apon y habitation of the Lorde.

And Moses and Eleazer the preast did as the Lorde commaunded Moses. And y botye and the praye which the men of warre had caught / was. vi. hundred thousande & lxxv. thousande shepe: ad. lxxij. thousande oxen: & lxi. thousande asses: & xxxij. thousande women that had lye by no man.

And the halfe which was the parte of the that met outto warre / was. iij. hundred thousande and. xxxvij. thousande and syue hundred shepe: And the Lordes parte of the shepe was. vi. hundred and. lxxv. And the oxen were. xxxvi. thousande / of which the Lordes parte was. lxxij. And the asses were. xxx. thousande and syue hundred / of which the Lordes parte was. lxi. And the women were. xvi. thousande / of which the Lordes parte was. xxxij. soules. And Moses gaue that summe which was the Lordes heue offerynge vnto Eleazer the preast: as the Lorde commaunded Moses.

And the other halfe of the childern of Israel which Moses seperated from the men of warre (that is to wite / the halfe that pertayned vnto the congregacion) was. iij. hundred thousande and. xxxvij. thousande and syue hundred shepe: and. xxxvi. thousande oxen: and. xxx. thousande asses and syue hundred: and. xvi. thousande women. And Moses toke of this halfe that pertayned vnto the childern of Israel: one of euery fyfte / both of the women & of the cattell / and gaue them vnto the leuites which wayted vpon the habitation of the Lorde / as the Lorde commaunded Moses.

And the officers of thousandes of the hoste / the captaynes ouer the thousandes and the captaynes ouer the hundreds came forth & sayed vnto Moses: Thy seruantes haue taken the summe of the men of warre / which were vnder oure hande / & there lacked not one man of them. We haue therfore brought a present vnto the Lorde what euery man founde of Jewels of golde / sheyns / bracelets / ringes / earynges & spangels / to make an attonement for oure soules before the Lorde.

And Moses & Eleazer toke the golde off them: Jewels of all maner facions. And all the golde of the heue offerynge of the Lord / of the captaynes ouer thousandes & hundreds was. xvi. thousand. vij. hundred & l. sycles /

which y^e m^e of warre had spoyled/ every man for him selfe. And Moses & Eleazer y^e preast roke the golde of the capraynes ouer the thousandes & ouer the hundreds/ & brought it in to the tabernacle of witnesse: to be a memorie all vnto y^e children of Israel/ before y^e Lorde.

The xxxij. Chapter.

THe children of Ruben & the children of Gad/ had an exceeding grea^re multitude of cattell. And whē they sawe the lōde of Jaaser & the lōde of Gilead/ y^e it was an apte place for cattell/ they came & spake vnto Moses & Eleazer y^e preast & vnto y^e lordes of y^e cōgregaciō sayenge. The lōde of Astaroth Sibon & Beon/ whiche contrē y^e Lorde smote before the congregacion of Israel: is a lōde for cattell and w^ethy seruantes haue cattell wherfore/ sayed they/ yf we haue founde grace in thy syghte/ let this lōde be geuen vnto thy seruantes to possesse/ and bringe vs not ouer Iordane.

And Moses sayed vnto the childre of Gad and of Ruben: shall your brethren goe to warre and yet aryue here? Wherfore discourage ye the hertes of the children of Israel for to goo ouer in to the lōde whiche the Lorde hath geue them? This dyd your fathers/ whē I sent them from Eades berna to seth lōde. And they went vp euen vnto the ryuer of Escol & sawe the lōde/ & discouraged the hertes of the childre of Israel/ that they shulde

not goo in to the lōde whiche the Lorde had geuen them.

And the Lorde was wroth the same tyme and swore sayenge: None of the men that came out of Egipte fro twentye yere olde and a boue/ shall seth lōde whiche I swore vnto Abraham / Isaac and Jacob/ because they haue not continually folowed me: saule Caleb the sonne of Iephume the Benesse/ & Iesua the sonne of Nun/ for they haue folowed me continually. And the Lorde was angrier wth Israel/ and made them wandrie in the wilderness. xl. yere/ vntill all the generacion that had done euell in the syghte of the Lorde were consumed.

And beholde/ ye are tyen vp in your fasters stede/ the encrease of synfull men/ to augment the ferser warth of the Lorde to Israel warde. For yf ye turne away from after him/ he wyll yet agayne lene the people in the wilderness/ so shall ye destroy all this folke.

And they went nere him ad sayed: we will bylde shepefoldes here for oure shepe and for oure cattell/ and cities for oure childre: But we oure selues will go ready armed before y^e childre of Israel/ vntill we haue broughte them vnto their place. And oure childre shall dwell in the stronge cities/ because of the inhabiters of the lōde. And we will not returne vnto oure housses/ vntill the childre off

Israel haue inherited: every man his inheritance. For we will not inheret with them on yonder syde Iordane forwarde / because oure inheritance is fallen to vs on this syde of Iordane eastwarde.

And Moses sayed vnto them: Yf ye will do this thinge / that ye will go all' harnesssed before the Lorde to warre / and will go all of you in harnessse quer Iordane before y Lorde / vntill he haue cast out his enemyes before him / & vntill the lande be subdued before y Lorde: then ye shall retorne & be without synne agenssthe Lorde & agensst Israel / & this lōde shall be youre possession before the Lorde. But & yf ye will not do so / beholde / ye synne agensst the Lorde: ad be sure youre synne will synde you out. Bilde youre cities for youre childern & foldes for youre shepe / & se ye do y ye haue spoken.

And the childern of Gad & of Ruben spake vnto Moses sayenge: thy seruautes will do as my lordē commaunders. Oure childre oure wyues substāce & all oure catell shall remaine here in the cities of Gilead. But we thi seruautes will goo all' harnesssed for the warre vnto batayle before the Lorde / as my lordē hath sayed.

And Moses comaūded Eleazer y preast & Josua y sonne of Nun & the annieier hedes of the tribes of the childern of Israel / & sayed vnto them: Yf the childern of Gad and Ru-

ben will goo with you ouer Iordane / all prepared to syghte before the Lorde: then when the lande is subdued vnto you / geue them the londe of Gilead to possesse / but & yf they will not goo ouer with you in harnessse / then they shall haue their possessions amenge you in y londe of Canaan. And the childern of Gad & Ruben answered sayenge: that which y Lorde hath sayed vnto thi seruautes we will doo. We wil goo harnesssed before the Lorde in to the londe of Canaan / & the possession of oure inheritance shall be on this syde the Iordane.

And Moses gaue vnto y childern of Gad and of Ruben & vnto halfetherybe of Manasse the sonne of Joseph / the kyngdome of Sihon kyng of the Amontes / and the kyngdome of Og kyng of Basan / the lande that longed vnto the cities thereof in the costes of the contre rounde aboute. And the childern of Gad bylt Sibō / ataroth / Aroer / Atroth / Sophan / Jafer / Jegabcha / Bethnimra & Betharan stronge cities / and they bylt foldes for their shepe. And the childern of Ruben bylt Zesebon / Elalea / Kiriat haim / Nebo / Baal Meon and turned their names / and Sibama also: & gaue names vnto the cities which they bylt.

And the childern of Machir the sonne of Manasse went to Gilead and rofeit / and put out the Amontes y weretherein. And Mos-

ses gaue Gilead vnto Machir the sonne of Manasse / & he dwelt therein. And Zair the sonne of Manasse wēt & toke y small townes thereof / & called the the townes of Zair. And Nobah went & toke Kenath with the townes longinge thereto / & called it Nobah after his awne name.

A these are the iurneyes of the children of Israel which went out of the lande of Egypte with their armes vnder Moses ad Aaron. And Moses wrote their goenge out by their iurneyes at y cōmaundment of the Lorde: euen these are y iurneyes of their goenge out. The children of Israel departed from Rahēses the. xv. daye of the first moneth / on y morowe after Passes ouer & went out with an hie bande in the syghre of all Egypte / while the Egyprians buried all their firstborne which the Lorde had smeten amongethē. And vppō their goddes also the Lorde dyd execucion. And y children of Israel remoued from Rahemsēs and pitched in Sucoth.

And they departed frō Sucoth & pitched their tentes in Ethā / which is in the edge of y wyldernesse. And they remoued frō Ethā ad turned vnto the entrynge of Hioroth which is before baall Zephon / & pitched before Migdol. And they departed frō before Hioroth & went thorow the myddes of the see in to the wildernesse / & wēt. iij. dayes iurney in y wil-

dernesse of Ethā / & pitched in Marah. And they remoued frō Marah & wēt vnto Elim where were. xij. fountaynes ad. lxx. date trees and they pitched there.

And they remoued from Elim & laye fast by the red see. And they remoued frō the red see & laye in y wildernesse of Sin. And they toke their iurney out of y wildernesse of Sin / & sett vpp their tentes in Saphka. And they departed from Saphka / and laye in Illus. And they remoued from Illus / & laye at Raphedim / where was no water for the people to drynke. And they departed from Raphedim / and pitched in the wildernesse of Sinai.

And they remoued from the deserte of Sina / & ledged at the graues of Iust. And they departed from the sepulchres of Iust / ad laye at Haseroth. And they departed from Haseroth / & pitched in Kithma. And departed frō Kithma and pitched at Rimon Parez. And they departed from Rimon Parez / & pitched in Libna. And they remoued from Libna / & pitched at Rissa. And they iurneyed frō Rissa ad pitched in Behelatha. And they went frō Behelatha / & pitched in moūt Sapher. And they remoued from mount Sapher / and laye in Barada. And they remoued from Barada / and pitched in Makebelech.

And they remoued from Makebeloth / & laye at Tabath / ad they departed frō Tabath & pitched at Tharash. And they remoued frō

Tharath/and pitched in Mithca. And they went from Mithca/and lodged in Hasmona. And they departed from Hasmona/and laye at Moseroth. And they departed from Moseroth/and pitched amonge the childern of Jacon. And they remoued from the childern of Jacon/ad laye at Hor gidgad. And they went from Hor gidgad/and pitched in Jathbatha. And they remoued from Jathbatha/and laye at Abirona. And they departed from Abirona/and laye at Ezeon gaber. And they remoued from Ezeon gaber/and pitched in the wilder nesse of Zin / which is Cadec.

And they remoued from Cadec/a pitched in mount Hor/in y edge of the londe of Moab. And Aaron the preast went vpp in to mount Hor at the commandment of y Lorde a dyed there/enen in the fortieth yere / after the childern of Israel were come out of y londe of Egypte/a in the first daye of the fyf te moneth. And Aaron was an hundred ad xxxiij. yere olde when he dyed in mount Hor.

And Kinge Erad the canaanite which dwelt in y south of y lond of canaa / herd y the childern of Israel were come.

And they departed fro mount Hor/a pitched in Salmona. And they departed from Salmona/a pitched in Phimon/a they departed from Phimon/a pitched in Oboth. And they departed fro Oboth/a pitched in Jgim

Abarim in the borders of Moab. And they departed from Jgim/and pitched in Sibon Gad. And they remoued from Sibon Gad/and laye in Almon Diblathama. And they remoued from Almon Diblathama/ad pitched in y mountaynes of Abarim before Nisbo. And they departed from the mountaynes of Abarim/a pitched in the feldec of Moab fast by Jordane nye to Jericho. And they pitched apou Jordayne/from Beth Haesmorh vnto y playne of Sitim in y feldec of Moab.

And the Lorde spake vnto Moses in the feldec of Moab by Jordayne nye vnto Jericho/sayēge: speake vnto the childern of Israel and saye vnto them: when ye are come ouer Jordane in to the londe of Canaan/ sethat ye dryue out all the inhabiteurs of the londe before you/a destroy their Ymaginacions a all their Ymages of Metall/ ad plucke downe all their alters bylt on hilles: And possesse y londe a dwell therein / for I haue geuen you the londerto enioye it. And ye shall denyde the enheritaunce of the londe by lett amonge youre kynreddees/ad genero the moo the moare enheritaunce/a to the fewer the lesse enheritaunce. And youre enheritaunce shalbe in y trybes of youre fathers/in y place where eues ry mane lett fallerh.

But and ys ye will not dryne out the inhabiteurs of y londe before you/then these which ye let remayne of the/shalbe thornes in youre

eyes and dartes in youre sydes / & shall vere you in the lode wherein ye dwell. More ouer it will come to passe / y I shall doo vnto you as I thought to doo vnto them.

The xxxiiij. Chapter.

And the Lorde spake vnto Moses saye enger: comaūde the childern of Israel and saye vnto them: when ye come in to the londe of Canaan / this is the londe that shall fall vnto youre inheritaunce / the londe of Canaan with all hir costes. And youre south quarter shalbe from the wilderness of Sin alonge by the coste of Edom / so that youre south quarter shalbe from the syde of the salte see eastwarde / & shall fet a compassse fro the south vpp to Acrabim / & reach to Sinna. And it shall goo out on y south syde of Cadis Bernea / & goo out also at Hazer Adar / and goo alonge to Azmon. And shall fet a cōpasse from Azmon vnto the ryuer of Egipte / and shall goo out at the see.

And youre west quarter shall be the grete see / which coste shalbe youre west coste.

And this shalbe youre north quarter: ye shall compassse from the great see vnto mount Hor. And from mount Hor / ye shall compassse & goo vnto Bemat / and the ende of y coste shalbe at Sedada / & the coste shall reach out to Siphon and goo out at Hazer Enan. And this shalbe youre north quarter.

And ye shall compassse youre east quarter fro Hazer Enan to Sepham. And the coste shall goo downe from Sepham to Ribla on the east syde of Ain. And then descende and goo out at the syde of the see of Chinerath eastwarde. And then goo downe alonge by Jordayne / and leue at the salte see. And this shall be youre lode with all the costes thereof rounde aboute.

And Moses commaūded the childern of Israel saye: geth this is the lode which ye shall inheritt by lotte / and which the Lorde comaūded to geue vnto. ix. trybes and an halfe: for the trybe of the childern of Ruben haue receyued / in the houssholdes of their fathers / and the trybe of the childern of Gad in their fathers houssholdes / & halfe the trybe of Manasse / haue receyued their inheritaunce / that is: 3. wete. ii. trybes and an halfe haue receyued their inheritaunce on y other syde of Jordayne by Jericho eastwarde / towarde the sonne rysynge.

And the Lorde spake to Moses saye enger: These are the names of y men / which shall deuyde you the londe to inheritt. Eleazer y prest / & Josua the sonne of Nun. And ye shall take also a lorde of enery trybe to deuyde the londe / whose names are these: In the trybe of Iuda / Caleb y sonne of Iephune. And in y trybe of y childern of Simeon / Semuel y sonne of Amud / & in y tribe of Be Jamin / Eli

dad the sonne of Eilon. And the intrybe of y^e childern of Dan/the lorde Bucki the sonne of Jagli. And amonge the childern of Joseph: in the trybe of the childern of Manasse/the lorde Ganiel the sonne of Ephod. And in the trybe of the childern of Ephraim/y^e lorde Cemuelt the sonne of Siphthan. And in the trybe of the sonnes of Zabulon/y^e lorde Elizaphan the sonne of Parnac. And in the trybe of the childern of Issachar/the lorde Paltiel y^e sonne of Asan. And in the trybe of the sonnes of Affer/the lorde Abihud y^e sonne of Selomi. And in the trybe of the childern of Naphtali/the lorde Peda El the sonne of Ammihud. These are they which the Lorde commaunded to denyde the enheritaunce vnto the childern of Israel/in the londe of Canaan.

¶ The. xxxv. Chapter.

AND the Lorde spake vnto Moses in y^e felde of Moab by Jordayne Jericho sayenge: commaunde the childern of Israel/that they geue vnto the leuites of the enheritaunce of their possession: cities to dwell in. And ye shall geue also vnto the cities of y^e leuites/suburbes rounde aboute them. The cities shalbe for them to dwell in / and y^e suburbs for their carell/possession and all maner bestes of theirs.

And the suburbs of the cities which ye shall geue vnto the leuites/shall reach from the wall of y^e cite outwarde/a thousande eu

bites rounde aboute. And ye shall measure without the cite / and make the vmost border of the east syde: two thousande cubites / And the vmost border of the south syde: two thousande cubites / And the vmost border of the west syde: two thousande cubites: and the vmost border of the north syde: two thousande cubites also: and the cite shalbe in the myddes. And these shall be the suburbs of their cities.

And amonge the cities which ye shall geue vnto the leuites / there shall be sixe cities of fraunches which ye shall geue to that intent that he which killerh / maye flye thyder. And to them ye shall adde. xliij. cities mo: so that all the cities which ye shall geue the leuites shalbe. xlvij. with their suburbs. And of the cities which ye shall geue oute of the possessyons of the childern of Israel / ye shall geue many out of their possessions that haue moche and fewe out of their possessions that haue litle: so that every tribe shall geue of his cities vnto the leuites / acordinge to the enheritaunce which he enheriterh.

And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel and saye vnto them: when ye be come ouer Jordayne into the londe of Canaan / ye shall bylde cities whiche shalbe priuyleged townes for you: that he whiche sleeth a man vnwares / maye flye thither. And the cities shalbe to

The righte
use of sencer
tuaries.

rrrv. Chapter.

flee from the executer of bloude/that he why
che fyllt dye not/vntill he stonde before the
congregation in iudgement. And of these
vi. fire cities which ye shall geue. iij. ye shall
geue on this syde Jordayne and. iij. in y lons
de of Canaan. And these fire fire cities shal
be for the childern of Israel & for the sirams
ger & for him that dwelth amonge you / y
all thei which kill any persone vnwares/ma
ye flee thuber.

If any man smyte another with a wepō
of yernet hat he dye/than he is a murtherer/
& shall dye for it.

If he smyte him with a throwinge stone
that he dye therewith/then he shal dye: for
he is a murtherer and shalbe slayne there
fore.

If he smyte him with a handwepon of
wood that he dye therewith / then he shall
dye: for he is a murtherer and shalbe slayne
therefore.

The iudge of bloude shall flee the murther
er/as soone as he fynderh him: If he thant
him of hate or hourele at him with layenge of
wayte that he dye or smyte him with his han
de of enyre that he dye / he that smote him
shall dye/for he is a murtherer. The iustice
of bloude shall flee him as soone as he syn
derh him.

But and yf he puffed him by chaunce &
not of hate or cast at him with any maner of

rrrv. Chapter

Folio. lxxvi

thyng and nor of layenge of wayte: or cast
any maner of stone at him that he dye theres
with/and save him not: And he cast it upon
him and he dyed / but was not his enemye
nether soughte him ony harme: Then the co
gregation shall iudge betwene the flee ad
the executer of bloude in soche cases. And
the congregation shall deliuer the flee out
of the hande of the iudge of bloude / and
shall restore him agayne vnto the frauns
chesed cyte/whether he was fled. And
he shall hyde there vnto the dethe off the
hye preaste whiche was anoynted with hos
ly oyle.

But and yf he came without the borders
of his prenyleged cite whether he was fled/
yf the blondvenger fynde him without the
borders of his fire towne / he shall flee the
murtherer and be gilleffe/because he shul
de haue bidden in his fire towne vntill the
deth of the hye preaste / and after the deth of
the hye preast/he shall retorne agayne vnto
the londe of his possessyon. And this
shalbe an ordinaunce and a lawe vnto you/
amonge youre childern after you in all your
re habitacions.

Whoseuer sleeth / shalbe slaine at y mous
the of witnesses. For one witnesse shall not
answere agenste one persone to put him to
deeth. Moreover ye shall take none amens
des for the lyfe of the murtherer whiche is

B. ij.

worthy to dye: But he shall be put to deeth. Also ye shall take none atonement for him y^e is fled to a fre cite/that he shulde come agayne and dwell in the londe before the deeth of the hye picaſt.

And ſe that ye polute not the londe which ye are in/for bloude deſyleth the londe. And the londe can none other wyſe be clenſed of y^e bloude that is ſhed therein/but by the bloude of it that ſhed it. Deſyle not therfore the londe which ye inhabit/a in the myddes of which I alſo dwell/for I am y^e Lorde which dwell amonge the childern of Iſrael.

¶ The xxxvi. Chapter.

Had the auntyet heedes of the childern of Gilead the ſonne of Machir y^e ſonne of Manaſſe of the kynred of y^e childern of Joſeph/came forth and ſpake before Moſes and the prynces which were auntyet heedes amonge the childern of Iſrael & ſayed: The Lorde commaunded my lorde to geue y^e land to inherette by lorte to the childern of Iſrael. And then my lord commaunded in y^e name of the Lorde to geue the inheritaunce of Zelaphead oure brother vnto his doughters. Now when any of the ſonnes of the trybes of Iſrael take them to wyues/ then ſhall their inheritaunce be taken from the inheritaunce of oure fathers/and ſhall be put vnto the inheritaunce of the trybe in which they

are and ſhall be taken from the lott of oure inheritaunce. And when the ſtre yere cometh vnto the childern of Iſrael/ then ſhall their inheritaunce be put vnto the inheritaunce of the trybe where they are in/and ſo ſhall their inheritaunce be taken awaye from the inheritaunce of the trybe of oure fathers.

And Moſes commaunded the childern of Iſrael at the mouth of the Lorde ſayenge: the trybe of y^e childern of Joſeph haue ſayed well. This therfore doeth the Lorde commaunde the doughters of Zelaphead ſayenge: let them be wyues to whom they the ſilfe thynke beſt/but in the kynred of the trybe of their father ſhall they marye/that the inheritaunce of the childern of Iſrael reule not from trybe to trybe. But that the childern of Iſrael maye abyde/every man in the inheritaunce of the trybe of his fathers. And every doughter that poſſeſſeth any inheritaunce amonge the trybes of the childern of Iſrael/ ſhalbe wiſe vnto one of the kynred of the trybe of hir father/that the childern of Iſrael maye enioy every man the inheritaunce of his father/ & that the inheritaunce goo not from one trybe to another: but that the trybes of the childern of Iſrael/maye abyde every man in his owne inheritaunce.

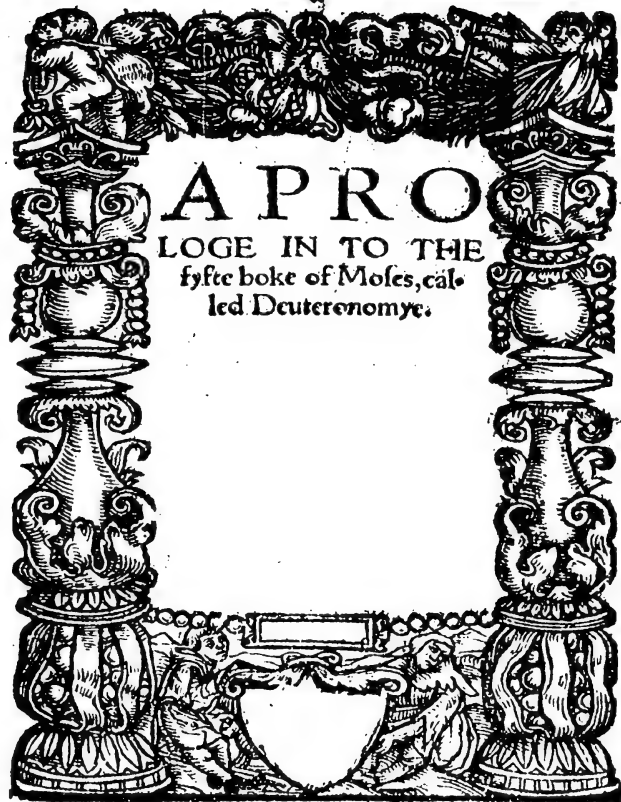
And as the Lorde commaunded Moſes even ſo dyd the doughters of Zelaphead: Mahela, Thirza/ Bagla/ Milca and Noa/

xxxi. Chapter.

And were married vnto their fathers brothers
sonnes/ of the kynred of the childern of Ma-
nasse the sonne of Joseph: and so they had thei-
re inheritance in the tribye of the kynred of
their father.

These are the commaundmentes & lawes
which the Lorde commaunded thorow Mo-
ses vnto the childern of Israel in the felde
of Moab apon Jordayne nye vnto Iericho.

¶ The ende of the.iii. boke of Moses.





His is a boke worthy
to be rede in daye and
nyghte and neuer to be
oute of handes. For it
is the most excellent of
all the bokes of Moses.
It is easye also and light
and a very pure gospell
that is to wete, a preachinge of fayth and loue :
deducinge the loue to God oute of faith, and
the loue of a mans neyghboure out of the loue
of God. Herin also thou mayst lerne right me
ditacion or contemp'acyon, which is nothing
els saue the callynge to mynde and a repeatyng
in the hert of the gloriouse and wonderfull dea
des of God, and of his terrible handelinge off
his enemyes and mercyfull entreating of them
that come when he calleth them which thinge
this boke doth and almost nothing els.

In the.iiij. first chaptres he reherfeth the be
nefites of God done vnto the, to prouoke the
to loue, and his mightie deades done aboue all
naturall power and beyonde all naturall capaci
te of faith, that they might beleue God and true
st in him and in his strength. And thyrldye he
reherfeth the three plagis of God vppon his
enemyes and on them which thorowe impacien
tie and vnbeleffe fell from him : partelye to
same

tame and abate the appetites of the fleshe whi
che alwaye fyght agens the spirite, and partico
ly to bridle the wilde raging lustes of the in
whom was no spirite: that though they had no
power to do good of loue, yet at the lest waye
they shulde abisteyne from outwarde euell for
feare of wrath and cruell vengeaunce whiche
shuld fall vppon them and shortly finde them
oute, yf they cast vpp goddes nurter and runne
at ryotte beyonde his lawes and ordinaunces.
Moreouer he chargeth them to put nought to
nor take oughte awaye from goddes wordes,
but to be diligent onlye to kepe them in reme
braunce and in the harte and to teach theire
childern, for feare of forgettinge. And to be
ware ether of makynge imagerye or of bowin
ge them selues vnto images sayenge: Ye sawe
no image when God spake vnto you, but here
de a voyce onlye and that voyce kepe and the
runto cleaue, for it is youre liffe and it shall sa
ue you. And finally yf (as the frayltie of al flesh
is) they shall haue fallen from God and he ha
ue brought them in to trouble, aduersyte, and co
braunce and all necessite: yet yf they repent and
turne, he promyseth them that God shall reme
bre his mercie and receave the to grace agayne.

In the fift he repeteth the. x. commaundme
tes and that they myght se a cause to do them

A ij of log

of loue, he biddeth them remembre that they were bounde in Egipte and how God deliuered them with a mightie hande and a stretched out arme, to serue him and to kepe his commaundmentes: as Paule sayeth that we are bought with Christes bloude and therefore are his seruautes and not oure awne, and ought to seke his will and honoure onely and to loue and serue one another for his sake.

In the sixte he setteth out the fountayne off all commaundmentes: that is, that they beleue how that there is but one God that doeth all, and therefore ought onely to be loued with all the herte, all the soule and all the myghte. For loue only is the fulfillingge of the commaundmentes, as Paule also sayeth vnto, the Romaynes and Galathians likewise. He warneth the also that they forgett not the commaundmentes, but teach the their childern and to shew the ir childern also how God deliuered the out of the bondage of the Egiptians to serue him and his commaundmentes, that the childern myght se a cause to worke of loue, likewise.

The seuēth is all together of faith: he remoueth all occasiōs that might withdrawe them from the fayth, and pulleth them also from all confidence in them selues, and sturreth the vp to trust in god boldlye and onely.

Of the

Of the eyght chaptre thou seyst how that the cause of all temptation is, that a mā might se his awne herte. For whē I am brought in to that extremitie that I must ether suffire or forsake god, then I shall feale how moch I beleue and trust in him, and how moch I loue him. In like maner, yf my brother do me euell for my good, then yf I loue him when there is no cause in him, I se that my loue was of god, and euē so yf I then hate him, I feale and peaceaue that my loue was but wordly, And finally he sturreth the to the fayth and loue of god, and dryveth them frō all confidence of their awne selues.

In the nynth also he moueth the vnto faith and to put their trust in god, and draweth the from confidence of them selues by rehearsing all the wekednesse which they had wrought from the first daye he knew them vnto that same daye. And in the end he repeteth how he confured god in horeb and ouercame him with prayer, where thou mayest lerne the right maner to praye.

In the tenth he rekeneth vpp the pith of all lawes and the keepinge of the lawe in the harte: which is to feare god loue him and serue him with all their harte soule and mighte and kepe his commaundmentes of loue. And he sheweth a reason why they shuld that doo: euē because

because god is lord of heuen and erth ad hath also done all for them of his awne goodnesse without their deservinge. And then out of the loue vnto god he bringeth the love vnto a mans neyghboure sayenge: god is lorde aboue all lordes and loveth all his seruauntes indifferently, as well the poore and feble and the straunger, as the rich and mightye, ad therfore wil that we loue the poore and the straunger. And he addeth a cause, for ye were straungers and god deliuered you and hath brought you vnto a londe where ye be at home. Loue the straunger therfore for his sake.

In the .xi. he exhorteth them to loue and feare god, and reherceth the terrible dedes off god vpon his enemies, and on them that rebelled agenst him. And he testifyeth vnto the both what will folow yf they loue and feare god, and whate also yf they despise him ad breake his commaundment.

In the .xij. he comaundeth to put out of the waye all that might be an occasion to hurte the fayth and forbiddeth to do ought after their awne mindes, or to alre the worde of god.

In the .xiiij. he forbiddeth to herken vnto ought saue vnto gods worde: no though he which coufeseleth contrarye shuld come with miracles, as Paule doth vnto the Galathians.

In the

In the .xliij the beestes are forbidde, partly for the vncleennesse of the, ad partly to cause hate betwene the hethē ad the, that they haue no cōuersatiō gether, in that one abhorreth whatt the other eateth. Vnto this. xv. chaptre all pertayne vnto faith and loue cheflye. And in this. xv. he beginneth to entreate moare speciallye of thinges pertayning vnto the comen welth ad equite ad exhorteth vnto the loue of a mans neyghboure. And in the .xvi. amonge other he forgetteth not the same. And in the .xviij. he entreateth of right and equite chefly, in so moche that when he loketh vnto faithe and vnto the, punyishment of ydolatres, he yett endeth in a laue of loue and equite: forbiddinge to comdemne any man vnder lesse them twoo witnessses at the left and commaundeth to bringe the trespassers vnto the open gate of the citey where all men goo in and out, that all men might heare the cause and se that he had but right. But the pope hath founde a better waye, even to apposse him without any accusare ad that secretlye, that no man knowe whether he haue right or no, ether haue his articles or answers: for feare lest the people shuld serch whether it were so or no.

In the .xviij he forbiddeth all false and deuylishe crastes that hurte true fayth. Moreover because

because the people coude not heare the voyce of the lawe spokē to thē in sire, he promiset̄h thē a nother prophete to brige thē better tydinges which was spokē of christ oure sauour.

The.xix. ad so forth vnto the ende of the xxvij.is almost al to gether of love vnto oure neyghbours ad of lawes of equite ad honestye with now ad then a respecte vnto fayth.

The.xxvij.is a terreble chaptre ad to be trēbled at: A christē mans harte might wel bleed for sorow at the readinge of it, for feare of the wrath that is like to come vpō us accordinge vnto all the curses which thou there readest. For acordinge vnto these curses hath god delt with all nacions, after they were fallē in to the abominacions of blindnesse.

The.xxix.is like terreble with a godly lessō in the ende that we shuld leue serchige of goddes secrettes ad geue diligēce to walke accordinge to that he hath opened vnto us. For the kepige of the cōmaūdmētes of god teacheth wisdomē as thou mayeste se in the same chapter, where Moses sayeth, kepe the cōmaūdmētes, that ye maye vnderstōd whate ye ought to do. But to serch goddes secrettes blideth a mā as it is wel proved by the swarmes of oure sophisters, whose wise booke are now whē we loke ī the scripture, foude but ful of folishnesse.

The first Chapter of Deuteronomye. Fo.1.



Hese be the wordes which Moses spake vn to all Israel, on the oother syde Iordayne in the wildernesse and in the felde by the red see, betwene Pharā ad Tophel, Laban, Haze

roth and Disahab.xij.dages iurney from Horeb vnto Cades hernea, by the waye that leaeth vnto mount Seir. And it fortunēd the first daye of the.xi.moneth in the fortieth yere, that Moses spake vnto the childern of Israel accordinge vnto all that the Lorde had geuen him in commaundment vnto them, after that he had smote Sihon the kynge of the Amorites which dwelt in Hesbon, and Og kinge of Basan which dwelt at Astaroth in Edrei.

On the other syde Iordayne in the londe of Moab, Moses beganē to declare this lawe saynge: the Lorde oure God spake vnto us in Horeb sayenge: Ye haue dwelt longe ynough in this mount: departe therfore and take youre iurney and goo vnto the hilles of the Amorites and vnto all places nye there vnto: both felde, hilles and dales: and vnto the south and vnto the sees syde in the londe of Canaan, and vnto libanon: euen vnto the greate ryuer Eu-

B phrates

phrates. Beholde, I haue set the londe before you: goo in therfore and possesse the londe which the Lord swaue vnto youre fathers Abraham, Isaac and Iacob, to geue vnto them and their seed after them.

And I sayde vnto you the same season: I am not able to bere you my selfe alone. For the Lorde youre God hath multiplied you: so that at ye are this daye as the starres of heauen in numbre (the Lorde god of youre fathers make you a thousande tymes so many moo as ye are, and blesse you as he hath promysed you) how (sayde I) can I my selfe alone, beare the combraunce, charge and stryffe that is amonge you: brynge therfore men of wysdome and of vnderstandinge and expert knowne amonge youre trybes, that I maye make them ruelars ouer you.

And ye answered me and sayed: that which thou hast spoken is good to be done. And then I toke the heedes of youre trybes, men of wysdome and that were expert, and made them ruelars ouer you: captaynes ouer thousandes and ouer hundredes ouer fyfye and ouer ten, and officers amonge youre trybes.

And I charged youre Iudges the same tyme me sayenge: heare youre brethern and iudge righte

Iudges.

righteously betwene euery man and his brother and the straunges that is with him. Se that at ye knowe no man in Iudgement: but heare the small as well as the greate and be afrayed of no man, for the lawe is Gods. And the cause that is to harde for you, brynge vnto me and I will heare it. And I commaunded you the same season, all the thinges which ye shulde doo.

And then we departed from Horeb and walked thorow all that greate and terrible wilderness as ye haue sene alonge by the waye that ledeth vnto the hilles of the Amorites, as the Lorde oure God commaunded us, and came to Cades bernea. And there I sayed vnto you: Ye are come vnto the hilles of the Amorites, which the Lorde oure God doth geue vnto us. Beholde the Lorde thi God hath sett the londe before the, goo vpp and conquere it, as the Lorde God of thy fathers sayeth vnto the: feare not, nether be discouraged.

And then ye came vnto me euery one and sayed: Let us sende men before us, to serche us out the londe and to brynge us worde agayne, both what waye we shall goo vpp by, and vnto what cities we shall come. And the sayenge pleased me well

B ij. and I

and I toke .xiiij. men of you, of euery trybe one. And they departed and went vp in to the hye contre and came vnto the ryuer Escoll, and serched it out, and toke of the frute of the londe in their hondes and brought it doune vnto us and brought us worde agayne and sayde: it is a good lande which the Lorde oure God doeth geue us.

Notwithstandinge ye wolde not consente to goo vpp, but were dishobedient vnto the mouth of the Lorde youre God, and murmured in youre tentes and sayde: because the Lorde hateth us, therefore he hath brought us out of the londe of Egipte, to deliuer us in to the handes of the Amorites and to destroye us.

How shall we goo vpp? Oure brethern haue discouraged oure hartes sayenge: the people is greater and taller than we, and the cities are greater and walked euen vpp to heauen, and mo reouer we haue sene the sonnes of the Enakimes there.

And I sayed vnto you: dreade not nor be afraied of the: The Lorde youre God which goeth before you, he shall fyghte for you, accordinge to all that he dyd vnto you in Egipte before youre eyes and in the wildernesse: as thou hast sene how that the Lordethy God bare thee as a man shulde beare his sonne, thorow out al

out all the waye which ye haue gone, vntill ye came vnto this place. And yet for all this sayenge ye dyd not beleue the Lorde youre God which goeth the waye before you, to serche you out a place to pitche youre tentes in, in fyre by nyght, that ye myghte se what waye to go and in a cloude by daye.

And the Lorde herde the voyce of youre wordes and was wroth and swore sayenge, the re shall not one of these men of this frowarde generacion se that good londe which I swore to geue vnto youre fathers, sau. Caleb the sonne of Iephune, he shall se it, and to him I will geue the londe which he hath walked in and to his childern, because he hath continually folowed the Lorde. Likewise the Lorde was angrye with me for youre sakes sayenge: thou also shalt not go in thither. But Iosua the sone of Nun which stondeth before the, he shall go in thither. Bolde him therefore for he shall deuyde it vnto Israel. Moreouer youre childern which ye sayed shulde be a praye, and youre sonnes which knowe nether good nor bad this daye, they shall goo in thither and vnto them I will geue it, and they shall enioye it. But as for you, turne backe and take youre iurneye in to the wildernesse: euen the waye to the reed see.

Than ye answered and sayed vnto me: We haue

II. Chapter.

haue synned agens^t the Lorde: we will goo vp and fyghte, acordinge to all that the Lorde oure God cōmaunded us. And whē ye had gyrded on euery man his wepons of warre and were ready to goo vp in to the hilles, the Lorde sayed vnto me: saye vnto thē, se that ye go not vp and that ye fighte not, for I am not amōge you: lest ye be played before youre enemies.

Here thou seest the vrey image of the papistes. For thei like wife where Gods worlde is, there they beleue not ad where it is not there they be bold.

* And whē I told you ye wold not heare: but disobeyed the mouth of the Lorde, and went presumptuously vp in to the hilles.

Thē the Amorites which dwelt in those hilles, came out agens^t you and chased you as bees doo, and hewed you in Seir, euē vnto Horma. And ye came agayne and wepre before the Lorde: but the Lorde wolde not heare youre voyce nor geue you audience. And so ye abode in Cades alōge season, acordinge vnto the tyme that ye there dwelt.

The.ij. Chapter.

THen we turned and toke oure iurney in to the wildernesse, euen the waye to the red see as the Lord cōmaunded me. And we compassed the mountayns of Seir a lōge tyme. Thē the Lorde spake vnto me saienge: Ye haue cōpassed this mountayns lōge ynough, turne you northwarde. And warne the people saye

II. Chapter.

Fo. III.

enge: Ye shall goothorow the costes of youre brethern the childern of Esau which dwell in Seir, and they shalbe afayed of you: But take good hede vnto youre selues that ye prouoke thē not, for I wil not geue you of their lōde, no not so moch as a fore breadeth: because I haue geuē mount Seir vnto Esau to possesse. ye shal bye meate of thē for money to drinke. And ye shall bye water of thē for money to drinke. For the Lorde thy God hath blessed the in all the workes of thine hāde, and knew the as thou wētest thorow this greate wildernesse. Moreouer the Lordethi God hath bene with the this. And yeres, so that thou hast lacked nothinge.

And whē we were departed from oure brethern the childern of Esau which dwelt in Seir by the felde waye from Elath ad Ezion Gaber, we turned ad went the waye to the wildernesse of Moab. I hē the Lorde sayed vnto me se that thou vexe not the Moabites, nethet prouoke thē to batayle for I will not geue the of their lōde to possesse: because I haue geuē Ar vnto the childern of loth to possesse. The Emims dwell there in in tymes past, a people greate, many ad tal, as the Enakimes: which also were takē for geantes as the Enakimes: And the Moabites called thē Emymes. In like maner the Horimes dwell in Seir before time which the

the children of Esau cast out, and destroyed them before them and dwelt there in their steade: as Israel dyd in the londe of his possessiō which the Lorde gaue them

Now ryle vpp (sayed I) and get you ouer the ryuer Zared: and we went ouer the ryuer Zared. The space in which we came from Cades bernea vntill we were come ouer the ryuer Zared was. xxxviij. yerres: vntill all the generacion of the men of warre were wasted out of the host as the Lorde sware vnto the. For in dede the hande of the Lorde was agēst the, to destroye them out of the host, till they were consumed.

And as soone as all the men of warre were consumed and deed from amonge the people, then the Lorde spake vnto me sayenge. Thou shalt goo thorow Ar the coste of Moab this daye, and shalt come nye vnto the children of Ammon: se that thou vexe them not, nor yet prouoke them. For I will not geue the of the londe of the children of Ammon to possesse, because I haue geuen it vnto the children of loth to possesse. That also was taken for a londe of geauntes and geauntes dwelt therim in olde tymes, and the Ammonites called them Zamzummys. A people that was great, many and taule, as the Enakymys. But the

Lorde

Lorde destroyed them before the Ammonites, and they cast them out and they dwelt there in their steade: as he dyd for the children of Esau which dwell in Seir: euē as he destroyed the horyms before them, and they cast them out and dwell in their steade vnto this daye. And the Avims which dwelt in Hazarim euē vnto Aza, the Caphthoryms which came out of Caphthor destroyed them and dwelt in the ir rowmes.

Ryle vp, take youre journey and goo ouer the ryuer Arnon. Beholde, I haue geuen in to thy hand Sihō the Amorite kynge of Hesbō, and his londe. Goo to and conquere and prouoke him to batayle. This daye I will begynne to send the feare and dreade of the vppon all nacions that are vnder al portes of heauen: so that whē they heare speake of the, they shall tremble and quake for feare of the.

Then I sent messengers out of the wilderness of kedemoth vnto Syhon kynge of Hesbon, with wordes of peace saynge: Let me goo thorow thy londe. I will goo allweyes alonge by the hye waye and will nether turne vnto the righte hande nor to the left. Sell me meate for money for to cate, and geue me drinke for money for to drynke: I will goo thorowe by fote only (as the children of Esau dyd vnto me whiche

III. Chapter.

che dwell in Seir and the Moabites whiche dwell in Ar) vntyll I become ouer Iordayne, in to the londe which the Lorde oure God geueth vs.

But Sihon the kinge of Heshbon wolde not let vs passe by him, for the Lord thy God had hardened his sprite and made his herte tough because he wolde deliuer him in to thy handes as it is come to passe this daye.

And the Lorde sayed vnto me: beholde, I haue begonne to set Sihon and his londe before the: goo to and conquere, that thou mayst possesse his londe. Then both Sihon and all his people came out agens^t vs vnto batayle at Lahab. And the Lorde set him before vs, and we smote hym and his sonnes and all his people.

And we toke all his cities the same season, and destroyed all the cities with men, women, and childern and let nothinge remayne, saue the catell only we caught vnto oure selues and the spoyle of the cities which we toke, from Aroer vppon the brynke off the riuer off Arnon, and the cite in the ryuer, vnto Gilead: there was not one citey to stronge for vs. The Lorde oure God deliuered all vnto vs: only vnto the londe of the childern of Ammon ye came not, nor vnto all the coste of the riuer Iabock
ner

III. Chapter. Fo. XIII

ner vnto the cities in the mountaynes, nor vnto what soeuer the Lorde oure God forbade vs.

¶ The. iij. Chapter.

THen we turned and went vpp the waye to Basan. And Og the kinge of Basan came out agens^t vs. both he and all his people to batayle at Edrey. And the Lorde sayed vnto me: feare him not, for I haue deliuered him and all his people and his lande in to thy hande and thou shalt deale with him as thou dealest with Sihon kyng of the Amorites which dwelt at Heshbon. And so the Lorde oure God deliuered in to oure handes, Og also the kinge off Basan and al his folke, And we smote him vntill noughte was left him.

And we toke all his cities the same ceason (for there was not a cite which we toke not from them) euen .iij. score cities, all the region of Argob, the kyngdome of Og in Basan. All these cities were made stronge with hye walles, gates and barres, besyde unwalled townes a greate maynye. And we vtterly destroyed them, as we played with Sihon kyng off Heshbon: bringing to nought al the cities with men, women and childern. But all the catell and the spoyle of the cities, we caughte for oure

oure sekures.

III. Chapter.

And thus we toke the same ceason, the lō.
de out of the hande of two kynges of the A.
morites on the other syde Iordayne, from the
ryuer of Arnon vnto mount Hermon (which
Hermon the Sidons call Sirion, but the A.
morites call it Senyr) all the cities in the playne ad
all Gilead and all Basan vnto Salcha and E.
drei, cities of the kingdome of Og in Basan.
For only Og kyng of Basan remainyd of the
remnaūt of the geauntes: beholde, his yernen
bed is yet at Rabath amonge the childern off
Ammō. ix. cubettes longe ad, iiii. cubetes bro
de, of the cubettes of a man.

And when we had conquered this londe
the same tyme, I gaue from Aroer which is a
pon the riuer of Arnon, and halfe mount Gile
ad and the cities thereof vnto the Rubenites,
and Gadites. And the rest of Gilead and all
Basan the kingdome of Og, I gaue vnto the
halfe trybe of Manasse: all the regiō of Argob
with all Basan was called the londe of geaun
tes. Iair the sonne of Manasse toke all the regi
on of Argob vnto the costes of Gesuri ad Ma
achati, and called the townes of Basan after
his owne name: the townes of Iair vnto this
daye. And I gaue half Gilead vnto Machir.
And vnto Ruben ad Gad, I gaue from Gile
ad vnto

III. Chapter.

Fo. TII.

ad vnto the ryuer of Arnon ad half the valey
ad the coste, euē vnto the ryuer Iabock which
is the border of the childern of Ammon, and
the felde ad Iordayne with the coste, from Ce
nereth even vnto the see in the felde which is
the salt see vnder the sprynges off Pisga east
warde.

And I commaunded you the same tyme (ye
Ruben ad Gad) sayeng: the Lorde your God
hath geuen you this londe to enioye it: se that
ye go harnessed before youre brethern the chil
dern of Israel, all that are mē of warre amonge
you. Your wyues only youre childern ad you
re catell (for I wote that ye haue moch catell)
shall abyde in youre cities which I haue geuen
you, vntyll the Lorde haue geuē rest vnto your
brethern as well as vnto you, and vntyll they
also haue conquered the londe which the Lor
de youre God hath geuen them beyonde Ior
dayne: and then returne agayne euery mā vnto
his possession which I haue geuē you.

And I warned Iosua the same tyme sayeng
thine eyes haue sene all that the Lorde youre
God hath done vnto these two kynges, euē so
the Lorde will doo vnto all kyngdomes whi
ther thou goest. Feare them not, for the Lorde
your God he it is that fighteth for you.

And I besoughte the Lorde the same tyme
sayng

sayenge : O lorde Iehoua, thou hast begonne to shewe thy seruaunte thy greatnesse and thy mightie hande for there is no God in heauen nor in erth that can do after thy workes and after thy power: let me goo ouer ād se the good londe that is beyonde Iordayne, that goodly lhye contrie and Libanon. But the Lorde was angrie with me for youre sakes and wolde not heare me, but sayed vnto me, be content, and speake henceforth no moare vnto me of this matter, Get the vp in to the toppe of Pisga ād lyste vpp thine eyes west, north, south ād east, ād beholde it with thine eyes for thou shalt not goo ouer this Iordayne. Moreouer, charge Iosua and corage him and bolde him. For he shall go ouer before his people, and he shall deuyde the londe which thou shalt se vnto them. And so we abode in the valaye besyde Beth Peor.

¶ The. iiii. Chapter.

ANd now herken Israel vnto the ordinaunces ād lawes which I teache you, for to doo them, that ye maye lyue ād goo ād conqueure the londe which the Lorde God of youre fathers geueth you. Ye shall put nothinge vnto the worde which I commaunde you neyther doo ought there from, that ye maye kepe the

Neither yet
corrupt it with
th false glores
to cōtēme h
rissode : but
rebuke Ari
stones false te
mings ther co
with.

the commaundmentes off the Lorde youre God which I commaunde you. Your eyes haue sene what the Lorde dyd vnto Baal Peor: for al the men that folowed Baal Peor, the Lorde youre God hath destroyed from amonge you: But ye that claue vnto the Lorde youre God, are alyue every one of you this daye. Beholde, I haue taught you ordinaunces and lawes, soche as the Lorde my God commaunded me, that ye shulde do euē so in the londe whether ye goo to possesse it

Kepe them therefore and doo them, for that is youre wysdome and vnderstandyng in the syghte of the nacyns : whiche when they haue herde all these ordinaunces, shall saye : O what a wyse and vnderstandyng people is this greate nacion. For what nacion is so greate that hath Goddes so nye vnto hym : as the Lorde oure God is nye vnto vs, in all thinges, when we call vnto hym ? Yee, and what nacion is so greate that hath ordinaunces and lawes so ryghtuouffe, as all this lawe whiche I sett before you this daye.

Take hede to thy selfe therefore only ād kepe thy soule diligently, that thou forgett not the thinges which thine eyes haue sene and that they departe not out of thine harte, all the dayes of thine life : but teach them thy sonne

Teach youre
children.

IIII. Chapter.

nes, ad thy sonnes sonnes. The daye that I stode before the Lorde youre god in Horeb, whē he sayed vnto me, gather me the people together, that I maye make them heare my wordes that they maye lerne to fere me as long as they lyue vppon the erth and that they maye teache their childern: ye came ad stode also vnder the hyll ad the hyll burnt with fire: euen vnto the myddes of heauē, ad there was darcknesse, cloudes ad myst. And the Lorde spake vnto you out of the fire ad ye herde the voyce of the wordes: But sawe no ymage, saue herde a voyce only,

The voyce is
all to gether:
vnto that ima-
ge ought men
to bowe ther-
re herres.

And he declared vnto you his couenaunt, which he commaunded you to doo, euen x. verses and wrote them in two tables of stone. And the Lorde commaunded me the same season to teache you ordynaunces and lawes, for to doo them in the londe whether ye goo to possesse it

Take hede vnto youre selues diligently as pertayninge vnto youre soules, for ye sawe no maner of ymage the daye when the Lorde spake vnto you in Horeb out of the fire: lest ye marre youre selues and make you grauen ymages after what soeuer likenesse it be: whether after the likenesse of mā or womā or any maner beest that is on the erth or of any maner fether
redo

IIII. Chapter

Fo. IX.

red foule that flieth in the ayre, or of any maner worme that creepeth on the erth or of any maner fylsh that is in the water beneth the erth: Ye and lest thou lyfste vpp thyne eyes vnto heuen, and when thou seyest the sonne and the moone and the starres and what soeuer is contayned in heauen, shuldest be disceaued and shuldest bowe thi selfe vnto them ad serue the thinges which the Lorde thy God hath distributed vnto all nations that are vnder al quarters of heauen.

For the Lorde toke you and broughte you out of the yernen forname of Egipte, to be vnto him a people of enheritaunce, as it is come to passe this daye. Forthermoare, the Lorde was angrie with me for youre sakes and swaure, that I shulde not goo ouer Iordane and that I shulde not goo vnto that good londe, which the Lorde thy God geueth thee to enherytaunce. For I must dye in this londe, and shall not goo ouer Iordane: But ye shall goo ouer and conquere that good londe

Take hede vnto youre selues therefore, that ye forgett not the appoyntment of the Lorde youre God which he made with you, and that ye make you no grauen ymage of what soeuer it be that the Lorde thy God hath for-
C bidden

IIII. Chapter.

bidden the. For the Lorde thy God is a cōsuminge fyre, and a gelouſe God.

Yf after thou haſt gotten childern and childerns childern and haſt dwelt longe in the londe, ye ſhall marre youre ſelues and make grauen ymages after the likneſſe of what ſo euer it be, and ſhall worke wekedneſſe in the ſighte of the Lorde thy God, to prouoke him. I call heauen and erth to recorde vnto you this daye, that ye ſhall ſhortely pereſſh from of the londe whether ye goo ouer Iordayne to poſſeſſe it: Ye ſhall not prolonge youre dayes therein, but ſhall ſhortly be deſtroyed. And the Lorde ſhall ſcater you amonge nacions, and ye ſhalbe leſte few in numbre amonge the people whether the Lorde ſhall brynge you: and there ye ſhall ſerue goddes which are the workes of mans hande, wood and ſtone which nether ſe nor heare nor eate nor ſmell.

Neuer the later ye ſhall ſeke the Lorde youre God euen there, and ſhalt fynde him yf thou ſeke him with all thine herte and with all thy ſoule. In thi tribulacion and when all theſe thinges are come apōn the, euen in the later dayes, thou ſhalt turne vnto the Lorde thy God, and ſhalt herken vnto him

IIII. Chapter.

Fo. X.

to his voyce. For the Lorde thy God is a pitiefull God: he will not forſake the nether deſtroye the, nor forgett the appoyntmēt made with thy fathers which he ſware vnto them.

For axe I praye the of the dayes that are paſt which were before the, ſence the daye that God created man vpon the erth and from the one ſyde of heauen vnto the other whether any thinge hath bene lyke vnto this greate thinge or whether any ſoche thinge hath bene herde as it is, that a nacion hath herde the voyce of God ſpeakinge out of fyre as thou haſt herde, and yet lyued? ether whether God aſſayed to goo and take him a people from amonge nacions, thorow temptacions and ſygnys and wonders and thorow warre and with a mightie hande and a ſtretched out arme and wyth myghtye terrible ſightes, acordynge vnto all that the Lorde youre God dyd vnto you in Egipte before youre eyes.

Vnto the it was ſhewed, that thou myghteſt knowe, how that the Lorde he is God and that there is none but he. Out of heauen he made the heare his voyce to nurter the, and vpon erth he ſhewed

C ij.

III. Chapter.

the his greate fyre, and thou hardest his wordes out of the fyre. And because he loued thy fathers, therefore he chose their seed after them and broughte the out with his presence and with his myghtye power of Egipte: to thrust out nations greater and myghtyer then thou before the, to bringe the in and to geue the their londe to enheritaunce: as it is come to passe this daye.

Vnderstonde therefore this daye and turne it to thine herte, that the Lorde he is God in heauen aboue and vppon the erth beneth thee: is no moo: kepe therefore his ordynaunces, and his commaundmentes which I commaunde the this daye, that it maye goo well with the and with thi childern after the and that thou mayst prolonge thy dayes vppon the erth which the Lorde thi God geueth the for ever.

Then Moses seuered. iij. cities on the other syde Iordane towards the sonne rysynge, that he shulde sle thither which had kylled his neyghboures vnwares and hated him not in tyme past and therefore shulde sle vnto one of the same cities and lyue: Bezer in the wilderness euen in the playne contre amonge the Rubenites: and Ramoth in Gilead amonge the Gadites and Solan in Basan amonge the Manassites.

This

V. Chapter.

Fo. II.

This is the lawe which Moses set before the childern of Israel, and these are the witness, ordynaunces and statutes which Moses tolde the childern of Israel after they came out of Egipte, on the other syde Iordayne in the valey besyde Beth Peor in the londe of Sihon kinge of the Amorites which dwelt at Heshbon, whom Moses and the childern of Israel smote after they were come out of Egipte, and conquered his lande and the lande of Og kinge of Basan. ij. kynges of the Amorites on the other syde Iordayne towards the sonne rysynge: from Aroar vppon the bancke of the ryuer Arnon, vnto mount Sion which is called Hermon and all the felde on the other syde Iordayne eastwarde: euen vnto the see in the felde vnder the springes of Pisga.

The. v. Chapter.

AND Moses called vnto all Israell and sayed vnto them: Heare Israel the ordynaunces and lawes which I speke in thine eares this daye, and lerne them and take hede that ye doo them. The Lorde our God made an appoyntment with us in Horeb. The Lorde made not this bonde with our fathers, but with us: we are they, which are all heare

alheare a lyue this daye. The Lord talked with you face to face in the mount out of the fyre. And I stode betwene the Lorde and you the same tyme, to shewe you the payenge of the Lorde. For ye were afrayed of the fyre and therefore went not vpp in to the mount and he sayed.

I am the Lorde thy God which brought the out of the lode of Egipte the housse of bondage. Thou shalt haue therefore none other goddes in my presence.

Image

Thou shalt make the no grauen Image off any maner lykenesse that is in heauen above, or in the erth beneth, or in the water beneth the erth. Thou shalt nether bore thy self vnto them nor serue them, for I the Lorde thy God, am a gelouse God, visettinge the wikednesse of the fathers vppon the children, euen in the thyrde and the fourth generacion, amonge them that hate me: and shew mercye apon thousandes amonge them that loue me and kepe my commaundmentes.

Thou shalt not take the name of the Lorde thy God in vayne: for the Lorde will not holde him gyltlesse, that taketh his name in vayne.

Kepe the Sabbath daye that thou sanctifie

sic

fle it, as the Lorde thy God hath commaunded the. Syxe dayes thou shalt labour and doo all that thou hast to doo, but the seuenth daye is the Sabbath of the Lorde thy God: thou shalt doo no maner worke, nether thou nor thy sonne nor thy doughter nor thy seruante nor thy mayde nor thine oxen nor thyne asse nor any of thi catell nor the straunger that is within thy cytye, that thy seruante and thy mayde maye rest as well as thou. * And remembre that thou wast a seruante in the londe of Egypte and how that the Lorde God, brought thee out thence with a myghtye hande and a stretched out arme. For which cause the Lorde thy God commaundeth the to kepe the Sabbath daye.

God sheweth
a cause why
we oughte to
kepe his commaundmentes
the pope doth
not.

Honoure thi father and thi mother, as the Lord thy God hath comaunded the: that thou mayst prolonge thi dayes, and that it maye go well with the on the londe, which the Lorde thy God geueth the.

Thou shalt not slee.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt not beare false witness agens thy neighbour,

Thou shalt not luste after thi neighbours wyfe

V. Chapter.

wife: thou shalt not couet thi neyghbours house, felde, seruante, mayde, oxe, asse nor ought that is thi neyghbours.

These wordes the Lorde spake vnto al youre multitude in the mount out of the fyre, cloude and darcknesse, with a loude voyce and added nomoare there to, and wrote them in iij. tables of stone and deliuered them vnto me.

But as soone as ye herde the voyce out off the darcknesse and sawe the hill burne with fyre, ye came vnto me all the heedes of youre tribes and youre elders: and ye sayed: beholde, the Lorde oure God hath shewed us his glorie and his greatnesse, and we haue herde his voyce out of the fyre, and we haue sene this daye that God maye talke with a man and he yet lyue. And now wherfore shulde we dye that this greate fyre shulde consume us: Yf we shulde heare the voyce of the Lorde oure God anymoare, we shulde dye. For what is any flesh that he shulde heare the voyce of the lyuynge God speakynge out of the fyre as we haue done and shulde yet lyue: Goo thou ad heare all that the Lorde oure God sayeth, and tell thou vnto us all that the Lorde oure God sayeth vnto the, and we will heare it and doo it.

And

VI. Chaptre.

Ex. XIII,

And the Lorde herde the voyce of youre wordes when ye spake vnto me, and he sayed vnto me: I haue herde the voyce of the wordes of this people which they haue spokē vnto the they haue well sayed all that they haue sayed. Oh that they had soche an herte with them to feare me ad kepe all my commaundmentes alwaye, that it myghte goo well with them and with their childern for euer. Goo ad saye vnto them: gett you in to youre tentes agayne, but stonde thou here before me and I will tell the all the commaundmentes, ordinaunces ad lawes which thou shalt teache thē, that they may doo them in the londe whiche I geue them to possesse.

Take hede therefore that ye do as the Lorde your God hath commaunded you, and turne ^{walke straye} not asyde: ether to the righte hande or to the lefte: but walke in all the wayes which the Lorde your God hath cōmaunded you, that ye maye lyue and that it maye goo well with you ad that ye maye prolonge youre dayes in the lond whiche ye shall possesse.

¶ The. vj. Chapter.

These are the commaundmentes, ordinaunces and lawes which the Lorde your God commaunded to teach you, that ye might doo them in the londe whither ye goo to possesse

seffe it: that thou mightest feare the Lorde thy God, to kepe all his ordinaunces and his commaundmentes which I commaunde the, both thou and thy sonne and thy sonnes sonne all dayes off thy lyfe, that thy dayes maye be prolonged. Heare therefore Israel and take hede that thou doo thereafter, that it maye goo well with the and that ye maye encrease myghtely: eue as the Lord God of thy fathers hath promysed the, a lode that floweth with mylk and hony.

Heare Israel, the Lorde thy God is Lorde only and thou shalt loue the Lorde thy God with all thyne harte, with all thy soule and with all thy myght. And these wordes which I commaunde the this daye, shalbe in thine herte and thou shalt whett them on thy childern, and shalt talke of them when thou art at home in thyne housse and as thou walkest by the waye, and when thou lyeest doune and when thou rylest vppon: and thou shalt bynde them for a sygne vppon thyne hande. And they shalbe papers off remembraunce betwene thyne eyes, and shalt write them vppon the postes of thy housse and vppon thy gates.

And when the Lorde thy God hath broughthe in to the lond which he sware vnto thy fathers Abraham, Isaac and Iacob, to geue the with greate and goodly cities which thou byle

It is heresy
with vs for a
saye mā to lo
ke of gods
orde or to rea
d. it.

dest not, and housses full of all maner goodes which thou filledest not, and welles dygged which thou dyggedest not, and vynes and olyue trees which thou plantedest not, and wine thou hast eaten, and art full: Then beware lest thou forget the Lorde which broughte the out off the lande of Egypte the housse of bondage.

But feare the Lorde thy God and serue hym, and swere by his name, and se that ye walke not after straunge goddes of the Goddes off the nacyns whiche are aboute you. For the Lorde thy God is a gelouse God among you lest the wrath of the Lorde thy God waxe hotte vppon the and destroye the from the erth.

Ye shall not tempte the Lorde youre God as ye dyd at Mase. But se that ye kepe the commaundmentes of the Lorde youre God, his witnessses and his ordinaunces which he hath commaunded the, and se thou doo that which is right and good in the syghte of the Lorde: that thou mayst prospere and that thou mayst goo and cōquere that good lāde which the Lorde desware vnto thy fathers, and that the Lorde maye cast out all thine enemies before the as he hath sayed.

When thy sonne axeth the in tyme to come sayenge: What meaneth the witnessses, ordinaunces

Right in god
d. the syghte is the
at the comma
ndeth

Teach youre
childern.

unces and lawes which the Lorde oure God hath commaunded you? Then thou shalt saye vnto thy sonne: We were bondmen vnto Pharaon in Egipte, but the Lorde brought vs out of Egipte with a mightie hande. And the Lorde shewed signes and wondres both greate ad euell vppon Egipte, Pharaon and vppon all his houlsholde, before oure eyes and broughte vs from thence: to brynge vs in ad to geue vs the londe which he swaue vnto oure fathers. And therfore cōmaunded vs to do all these ordinaunces ad for to feare the Lord oure God, for oure welth alwayes and that he might saue vs,

The outwarde deade is rightuoufnesse vnto the auoidinge of punishment, therefore ninges ad curses ad to gette ne temporall blessinges: but vnto the life to come thou must haue the rightuoufnesse of faith ad there by receaue forgouesse of sinnes ad promise of eternall liuetyng: ad power to worke of lo-

as it is come to passe this daye. Moreover it shall be rightuoufnesse vnto vs before the Lorde oure God, yf we take hede to kepe all these cōmaundmētes as he hath commaunded vs,

¶ The. vii. Chapter.

W Hē the Lorde thy God hath brought the in to the lond whither thou goest to possesse it, and hath cast out manye nations before the: the Hethites, the Girgositēs, the Amorites, the Cananites, the Phereisitēs, the Heuites and the Iebusites: vij. nations moo in numbere ad mightier than thou: ad whē the Lorde thy God hath sett them before the that thou shouldest smyte them se that thou vnterly destroye them and make no couenaunt with

with them nor haue compassion on them. Al so thou shalt make no mariages with them, ne ther geue thy daughter vnto his sonne nor take his daughter vnto thy sonne. For they will make youre sonnes departe fro me and serue straunge Goddes, and then will the wrath off the Lorde waxe whote vppon you ad destroye you shortly.

But thus ye shall deale with them: ouerthrowe their alters, breake doune their pilers, cut doune their groves ad burne their ymages with fyre. For thou art an holy nacion vnto the Lorde thy God the Lorde thy God hath chosen the to be a seuerall people vnto him self of all nacions that are vppon the erth. It was not because of the multitude of you aboue all nacions, that the Lorde had lust vnto you and chose you. For ye were fewest of all nacions: But because the Lorde loued you and because he wolde kepe the othe which he had sworne vnto youre fathers, therefore he brought you out of Egipte with a mightie hande ad delyuered you out of the houlse of bondage: cuē frō the hande of Pharaon kinge of Egipte.

Vnderstonde therfore, that the Lorde thy God he is God and that a true God, which kepeth poyntment and mercy vnto them that loue him and kepe his commaundmentes, euen thoro

Gods awne goodnesse ad his awne truth causeth him to worke.

VII. Chapter

Before his fa-
ce in his pre-
face, while he
lokethe on.

thorowe out a thousande generacions and re-
wardeth them that hate him before his face so
that he bringeth them to noughte, and wil not
desferre the tyme vnto him that hateth hi but
will rewarde him before his face. Kepe therfo-
re the commaundmentes, ordinaunces and la-
wes which I commaunde you this daye, that ye
doo them.

Yf ye shall herken vnto these lawes and shall
obserue and do them, then shall the Lorde thy
God kepe poyntment with the and the mercy
which he swore vnto thy fathers and will loue
the, blesse the and multiplye the: he will blesse
the frute of thy wombe and the frute of thi fel-
de, thy corne, thy wyne and thy oyle, the frute
of thyne oxen and the flockes of thy shepe in
the londe which he swore vnto thy fathers to
geue the. Thou shalt be blessed aboute all na-
cions, there shall be neither man nor woman on
frutefull amonge you, nor any thinge vnfrute-
full amonge youre cattell. Moreouer the Lorde
will turne from the all maner infirmities,
and will put none off the euell dyseases off
Egipte (whiche thou knowest) upon the,
but will sende them vppon them that hate
the.

Thou shalt bringe to nought all nations
which the Lorde thy God deliuereth the. thy
ne eye

VII. Chapter.

FO. XVI

ne eye shall haue no pitie vppon them nether
shalt thou serue their goddes, for that shalbe
thy decaye. Yf thou shalt saye in thine hert the-
se nacions are moo than I, how can I cast them
out? Feare the not, but remembre what the Lorde
de thy god dyd vnto Pharaon and vnto all Egipt
te, and the greate temptacions which thine eyes
sawe, and the signes and wonders and mightie ha-
de and stretched out arme wherewith the Lord
thy god broughte the out: euē so shall the Lor-
de thy God doo vnto all the nacions of which
thou art afayed.

Thereto, the Lorde thy God will send hor-
nettes amonge them vntill they that are leste,
and hyde them selues fro the, be destroyed. Se
thou feare the not for the lord thy god is among
you a mightie god and a terrible. The Lord thy
god will put out these nacions before the a litle
and a litle: thou maist not consume the at once lest
the beestes of the felde encrease vpon the. And
the lorde thy god shall deliuer the vnto the and
sterre vp a mightie tempest amonge the, vntill thei
be brought to nought. And he shal deliuer the
fr kinges in to thine hande, and thou shalt destro-
ye their names fro vnder heauē. There shal no
man stande before the, vntill thou haue destro-
yed them. The images of their goddes thou
shalt burne with fire, and se that thou couet not
the si

God is as a bo-
le now also to
deliuer vs out
of the captiui-
tye of the pope

VIII. Chapter

the syluer or golde that is on them nor take it vnto the, lest thou be snared therewith. For it is an abhominacyon vnto the Lorde thy God. Brynge not therfore the abhominacyon to thyne housse, lest thou be a damned thyng as it is: but utterly defye it and abhorre it, for it is a thinge that must be destroyed.

¶ The.viiij. Chaptre.

All the commaundmentes which I commaunde the this daye ye shal kepe for to do them, that ye maye lyue and multiplye and goo and possesse the londe whiche the Lorde sware vnto youre fathers. And thinke on all the waye which the Lorde thy God led the this .xl. yere in the wildernesse, for to humble the and to proue the, to wete what was in thine herte, whether thou woldest kepe his commaundmentes or no, He humbled the and made the hongre and fed the with man which nether thou nor thy father knewe of, to make the know that a man must not lyue by bred only: but by al that procedeth out of the mouth of the Lorde must a man lyue. Thy rayment waxed not olde vppon the, nether dyd thy fete swell this .xl. yere.

Vnderstonde therfore in thine herte, that as a man nuttereth his sonne, euen so the Lorde thy God nuttereth the. Kepe therfore the commaun

The word is
life

VIII. Chapter. Fo. XVII.

maundmentes of the Lorde thy God that thou walke in his wayes and that thou feare him For the Lorde thy God bringeth the in to a good lande, a londe of riuers of water, of fountens and of springes that springe out both in valayes and hylles: a londe of whete and of barley, of vynes, figtrees and pomgranates, a londe of olyuetrees with oyle and of honye: a lande wherein thou shalt not eate bred in scarcenesse, and where thou shalt lacke nothinge, a londe whose stones are yerne, and out of whose hylles thou shalt dygge brasse. When thou hast eaten therfore and filled thy selfe, then blesse the Lord for the good lond which he hath geuen the.

But beware that thou forgett not the Lorde thy God, that thou woldest not kepe his commaundmentes, lawes and ordinaunces which I commaunde the this daye: yee and when thou hast eate and filled thy selfe and hast bylt goodly houses and dwelt therein, and when thy beeves and thy shepe are waxed manye and thy syluer and golde is multiplied and all that thou hast increased, then beware lest thine herte ryse and thou fotgett the Lorde thy God which brought the out of the londe of Egipte the housse of bondage, and which led the in the wildernesse both greate and terribble with fyre serpentes and scorpions

D i pions

piōs ad thurstē where was no water which brōught the water out of the rocke of flynt: whiche fed the in the wildernesse with Man where of thy fathers knewe not, for to humble the and to proue the, that he might doo the good at thy later ende.

Gods power
worketh and
not we.

And beware that thou saye not in thine herte, my power and the might of myne awne hand hath done me all these actes: But remembre the Lorde thy God, how that it is he which gaue the power to do māfully, for to make good the promesse which he sware vnto thy fathers, as it is come to passe this daye,

For yf thou shalt forget the Lorde thy god and shalt walke after straunge goddes and serue them and worsheppe them, I testyfy vnto you this daye, that ye shall surely perysh. As the nacyns whiche the Lorde destroyeth before the, euen so ye shall peryshe, because ye wolde not herken vnto the voyce of the Lord youre God.

¶ The ix. Chapter.

HEare Israel, thou goest ouer Iordayne this daye, to goo and conquire nacions greater and mightier than thy selfe, and cities greate and walled vp to heauen, and people greate and tall, euen the childern of the Enakims, which thou knowest and of whom thou hast herde

herde saye who is able to stond before the childern of Enack? But vnderstonde this daye thou at the Lorde thy God which goeth ouer before the a consuming fire, he shall destroye them and he shall subdue them before the. And thou shalt cast them out, and brynge them to noughte quickely as the Lorde hath sayed vnto the.

Speake not in thyne hert, after that the Lorde thy God hath cast them out before the, sayenge: for my rightuoufnes the Lorde hath brought me in to the possesse this lōde. Nay, but for the wickednesse of these nacions the Lord doth cast the out before the. It is not for thy rightuoufnes sake and right hert that thou goest to possesse their lōd: But partely for the wickednesse of these naciōs, the Lord thy god doth cast the out before the, and partly to performe that which the Lorde thy God sware vnto thy fathers, Abraham, Isaac and Iacob.

Vnderstond therefore that it is not for thy rightuoufnes sake, that the Lorde thy God doth geue the this good land to possesse it, for thou art a stiffnecked people. Remembre and forget not how thou prouokedest the Lorde thy god in the wildernesse: for sens the daye that thou camest out of the lond of Egypt vntill ye came vnto this place, ye haue rebelled agens the

IX. Chapter.

Lorde. Also in Horebye angered the Lorde so that the Lorde was wroth with you, euē to haue destroyed you, after that I was gone vpp in to the mount, to sett the tables of stone, the tables of appoyntment which the Lorde made with you. And I abode in the hyll. xl. dayes ād xl. nightes and nether ate bred nor dranke water. And the Lorde delyuered me two tables of stone writen with the finger of God, and in them was acordinge to all the wordes which the Lorde sayed vnto you in the mount out of the fire in the day whē the people were gathered together.

And whē the. xl. dayes and. xl. nyghtes were ended, the Lorde gaue me: the two tables off stone, the tables of the testament, and sayed vnto me: Vpp, and get the doune quykely from hence, for thy people which thou hast broughte out of Egipte, haue marred them selues.

They are turned attonce out of the waye, whiche I commaunded them, and haue made thē a god of metall. Furthermore the Lorde spake vnto me sayenge: I se this people how that it is a stiffnecked people, let me alone that I maye destroye them and put out the name off them from vnder heauen, and I will make off the a nacion both greater ād moo than they.

And

IX. Chapter.

Fo. XIX

And I turned awaye and came doune from the hyll (and the hyll burnt with fire) and had the two tables of the appoyntment in my handes. And when I looked and sawe that ye had synned agenst the Lorde youre God and had made you a calfe of metall and had turned attonce out of the waye whiche the Lorde had commaunded you. Thē I toke the two tables and cast them out of my two handes, and brake thē before youre eyes. And I fell before the Lorde: euen as at the first tyme. xl. dayes ād. xl. nightes and nether ate bred nor dranke water ouer all youre synnes whiche ye had synned in doynge wekedly in the syght of the Lorde ād in prouokinge him. For I was afrayed of the wrath and fearnesse wherewith the Lord was angrie with you, euē for to haue destroyed you. But the Lorde herde my petition at that tyme also.

The Lorde was very angrie with Aaron also, euē for to haue destroyed him: But I made intercession for Aarō also the same tyme. And I toke youre synne, the calfe which ye had made ād burnt him with fire ād stampe him and grounde him a good, euē vnto smal dust. And I cast the dust thereof in to the broke that descended out of the mount.

Also at I habecera and at Mafa and at the sepul

Sepulchres of lust ye angered the Lorde, yee ad when the Lorde sent you from Cades Bernea sayenge: goo vpp and conquere the lond whiche I haue geuen you, ye disobeyed the mouth of the Lorde youre God, and nether beleued hi nor herkened vnto his voyce. Thus ye haue bene disobediēt vnto the Lord, sence the daye that I knew you.

Leuie to pra
ye.

And I fell before the Lorde .xl. dayes and .xl. nightes whiche I laye there, for the Lorde was minded to haue destroyed you. But I made intercession vnto the Lorde and sayed: O Lorde Iehoua, destroye not thy people and thyne enheritaunce which thou hast deliuered thorow thi greatnesse and which thou hast brought out of Egipte with a mightie hand. Remēbre thy seruautes Abraham, Isaac and Iacob and loke not vnto the stoburnesse of this people nor vnto their wickednesse and synne: lest the londe whence thou broughtest them saye: Because the Lorde was not able to brynge them in to the londe which he promysed them and because he hated them, therefore he caried them out to destroye them in the wildernesse. Moreouer they are thy people and thine enheritaunce, whiche thou broughtest out with thy myghtye power and wyth thy stretched out arme.

¶ The .x. Chapte.

IN the same ceason the Lord sayed vnto me I hewe the two tables of stone like vnto the first and come vp vnto me in to the mount ad make the an Arke of wod, and I will wryte in the table, the wordes that were in the first tables which thou brakest, ad thou shalt put the in the arcke. And I made an arke of sethi wod ad hewed two tables of stone like vnto the first, ad went vp in to the mountayne and the .ij. tables in myne hande.

And he wrote in the tables, acording to the first writinge (the .x. verses whiche the Lorde spake vnto you in the mount out of the fire in the daye when the people were gathered ad gaue the vnto me. And I departed ad came doune fro the hyll and put the tables in the arcke which I had made: ad there they remayned, as the Lorde commaunded me

And the childern of Israel toke their iurney from Beroth Bē Iakē to Mosera, where Aarō dyed ad where he was buried, ad Eleazer his sonne became preast i his steade. And fro thence they departed vnto Gudgod: ad fro Gudgod to Iathbath, a lōd of riuers of water. And the same ceason the Lorde separated the trybe of Leui to beare the arcke of the appoyntment of the

of the Lorde and to stonde before the Lorde, ad to minstre vnto him and to blesse in his name vnto this daye. Wherefore the Leuites haue no parte nor enheritaunce with their brethern. The Lorde he is their enheritaunce, as the Lorde thy God hath promysed them.

And I taried in the mount, euē as at the first tyme. xl. dayes and xl. nyghtes and the Lorde herkened vnto me at that tyme also, so that the Lorde wolde not destroye the. And the Lorde sayed vnto me: vpp ad goo forth in the iurney before the people and let them goo in ad conquire the lond which I swaie vnto their fathers to geue vnto them.

And now Israel what is it that the Lord thi God requyeth of the, but to feare the Lord thi God and to walke in all his wayes and to loue him and to serue the Lorde thy God with all thyn herte and with all thy soule, that thou kepe the commaundmentes of the Lorde ad his ordinaunces which I commaunde the this daye, for thy welth. Beholde, heauen and the heauen of heauens is the Lordes thy god, and the erth with all that therein is: only the Lorde had a lust vnto thy fathers to loue them, and therefore chose you their seed after them off all nacyns, as it is come to passe this daye.

Circum

Circumcise therefore the foreskynne of your hartes, and be no longer sciffnecked. For the Lorde youre God, he is God of goddes and lorde of lordes, a greate God, a myghtye and a terreble which regardeth no mans person nor taketh giftes: but doeth right vnto the fatherlesse and wedowe and loueth the straunger, to geue him fode and rayment. Loue therefore the straunger, for ye were straungers your selues in the londe of Egipte.

Thou shalt feare the Lorde thi God and serue him and cleaue vnto him ad swere by his name, for he is thi prayse ad he is thi God that hath done these greate and terreble thinges for the, which thine eyes haue sene. Thi fathers went doune in to Egipte with .lxx. soules, ad now the Lorde thi God hath made the as the starres of heauen in multitude.

The. xi. Chapter.

Loue the Lorde thi God and kepe his obseruaunces, his ordinaunces, his lawes and his commaundmentes alwaye. And call to mynde this daye that which youre childern haue nether knowen nor sene: euen the nurture of the Lorde youre God, his greatnesse, his myghtye hande and his stretched out arme: his miracles and his actes which he dyd amonge the

the Egyp̄tians, euen vnto Pharao the kinge off
Egip̄te and vnto all his lōde: and what he dyd
vnto the host of the Egyp̄tians, vnto their hors-
ses and charettes, how he brought the water of
the red see vppon thē as they chased you, and
how the Lorde hath brought them to nought
vnto this daye: and what he dyd vnto you in the
wildernesse, vntill ye came vnto this place: and
what he dyd vnto Dathan and Abiram the
sonnes of Eliab the sonne of Ruben, how the
erth opened hir mouth and swallowed thē with
their householdes and their tentes, and all their
substāce that was in their possessiō, in the myd-
des of Israel.

For youre eyes haue sene all the greate dea-
des of the Lorde which he dyd. Kepe therefore
all the cōmaundmentes which I cōmaunde the
this daye that ye maye be stronge and goo and
conquere the londe whother ye go to possesse
it, and that ye maye prolonge youre dayes in the
londe which the Lorde swaue vnto youre fa-
thers to geue vnto them and to their seed, a lon-
de that floweth with mylke and honye.

For the londe whother thou goest to posse-
sse it, is not as the londe of Egip̄te whence th-
ou camest out, where thou sowedest thi seed
and wateredest it with thi labour as a garden
of herbes: but the londe whither ye goo ouer
to po,

to possesse it, is a londe of hilles and valeyes
and drynketh water of the rayne of heauē, and
a londe which the Lorde thi God careth for.
The eyes of the Lord thi God are always apō
it, from the begynnyng of the yere vnto the la-
ter ende of the yere.

Yf thou shalt herken therfore vnto my
commaundementes which I commaunde you
this daye, that ye loue the Lorde youre God
and serue him with all youre hertes and wi-
th all youre soules: then he will geue rayne
vnto youre londe in due season, both the
first rayne and the later, and thou shalt
gather in thy corne, thy wyne and thyne oy-
le. And he will sende grasse in thy felde
for thy catell: and thou shalt eate and fyll
thy selfe.

But beware that youre hertes disceauē you
not that ye turne asyde and serue straunge
goddess and worshpe them, and thē the wra-
th of the Lorde waxe hote vpon you and shott
vp the heauen that there be no rayne and that
your londe yeld not hir frute, and that ye pe-
reish quickly from of the good lōde which the
Lorde geueth you.

Putt vp therfore these my wordes in you-
re hertes and in youre soules, and bynde th-
em for a sygne vnto youre handes, and lett
them

XI. Chapter.

Talke of the
hynkoll saye
oure prelates

them be as papers of remembraunce betwene
youre eyes, and teach them youre childern: so
that thou * talke of them when thou syttest in
thyne housse, and when thou walkest by the
waye, and when thou lvest doune and when
thou rysest vpp: yee and write them vppon the
dore postes of thine housse and vppon thi ga-
tes, that youre dayes may be multiplyed ad the
dayes of youre childern apon the erth which
the Lorde sware vnto youre fathers to geue
them, as long as the dayes of heauē last vpon
the erth.

For yf ye shall kepe all these comaundmen-
tes which I comaunde you, so that ye doo the
and loue the Lorde youre God and walke in
all his wayes and gleaue vnto him. Then will
the Lorde cast out all these nacions both grea-
tter and myghtyer then youre selues. All the
places where on the soles of youre fete shall
treade, shalbe youre: euen from the wilderne-
sse and from Libanon and from the ryuer Eu-
phrates, euen vnto the vttemost see shall you-
re costes be. There shall no man be able to
flonde before you: the Lorde youre God shal
cast the feare and drede of you vppō all lon-
des whether ye shall come, as he hath sayed vn-
to you.

Beholde, I sett before you this daye, a ble-
ssynge

XII. Chapter. Fo. XXIII

ssynge and a curse: a blessinge: yf that ye herke
vnto the commaundmentes of the Lorde you
re God which I comaunde you this daye: And
a curse: yf ye will not herke vnto the comaund-
mentes of the Lorde youre God: but turne out
of the waye which I commaunde you this daye
to goo after straunge goddes which ye haue
not known.

When the Lorde thi God hath brought the
in to the londe whether thou goest to possesse
it, then put the blessinge vppon mount Grisim
and the curse vppon mount Ebal, which are
on the other syde Iordane on the backe side of
the waye towarde the goynge doune of the
sonne in the lōde of the Cananites which dw-
ell in the felde ouer agens Gilgal besyde mo-
regroue. For ye shall goo ouer to goo and po-
ssesse the londe which the Lorde youre God
geueth you, and shall conquere it ad dwell the-
re in. Take hede therfore that ye doo al the co-
maundmentes and lawes, which I sett before
you this daye.

The. xij. Chapter.

THESE are the ordinaunces and lawes whi-
ch ye shall obserue to doo in the londe
which the Lorde God of thy fathers geueth
the to possesse it, as long as ye lyue vppon the
erth.

erth. Se that ye destroye all places where the nacyons which ye conquere serue their goddes, vppon hie mountaynes and on hie hilles and vnder euery grene tree. Ouerthrowe their alters and breake their pylers and burne their groues with fyre and hew downe the ymages off theyr goddes, and brynge the names of them to noughte out of that place.

Se ye doo not so vnto the Lorde youre God but ye shall enquire the place which the Lorde youre God shall haue chosen out of all youre trybes to put his name there and there to dwell. And thither thou shalt come, and thither ye shall brynge youre burnt sacryfices and youre offerynges, youre tithes and heueofferynges off youre handes, youre voves and freuillofferynges and thy fyrst borne off youre oxen and off youre shepe. And there ye shall eate before the Lorde youre God, and ye shall reioyse in all that ye laye youre handes on: both ye and youre houthoides, because the Lord thy God hath blessed the.

Ye shall doo after nothinge that we doo here this daye, euery man what semeth hi good in his awne eyes. For ye are not yet come to rest nor vnto the inheritaunce which the Lorde
yours

your God geueth you. But ye shal goo ouer Iordayne ad dwell in the lode which the Lorde youre God geueth you to enheret, ad he shal geue you rest fro al youre enemies rounde aboute: and ye shall dwell in safetie.

Therefore when the Lorde youre God hath chosen a place to make his name dwell there, thither ye shall brynge all that I commaunde you, youre burnt sacryfices and youre offerynges, youre tithes and the heueofferynges of youre handes and all youre godly vowes which ye vowe vnto the Lorde. And ye shall reioyse before the Lorde your God, both ye, youre sonnes and youre daughters, youre seruautes and youre maydes and the leuite that is within youre gates for he hath nether parte nor inheritaunce with you.

Take hede that thou offer not thi burnt offerynges in what soeuer place thou seyst: but in the place which the Lorde shall haue chosen amonge one of thy trybes, there thou shalt offer thi burnt offerynges and there thou shalt doo all that I commaunde the. Not wistendynge thou mayst kyll ad eate flesh in al thi cities, what soeuer thi soule lusteth after accordinge to the blessinge of the Lorde thi God which he hath geuen the both the
vnclea

Vncleane as
pertayninge
vnto sacrifici-
ce as beestes
that had defec-
tmines: but
not of the vnc-
cleane that
was forbidde

XII. Chapter.

* vncleane and the cleane mayst thou eate, euen as the roo and the hert: only eate not the bloude, but poure it upon the erth as water.

Thou mayst not eate within thi gates the tythe of thi corne, of thy wyne and of thi oyle, ether the firstborne of of thine oxen or of thy shepe, nether any of thi vowes which thou vowest, nor thi frewill offeringes or heue offeringes of thine handes: but thou must eate them before the Lorde thi God, in the place which the Lorde thi God hath chosen: both thou thi sonne and thi doughter, thi scruaunte and thy mayde ad the leuite that is within thi gates: ad thou shalt reioyse before the Lorde thi God, in al that thou puttest thine hande to. And be ware that thou forsake not the leuite as loge as thou lyuest vppon the erth.

Yf (when the Lorde thi God hath enlarged thi costes as he hath promysed the) thou saye: I will eate flesh, because thi soule longeth to eate flesh: then thou shalt eate flesh, what so euer thi soule lusteth. Yf the place which the Lorde thi God hath chosen to put his name there be to ferre from the, then thou mayst kyle of thi oxen and of thi shepe which the Lorde hath geuen the as I haue commaunded the and thou mayst eate in thine awne cite what

fouer

XII. Chapter.

Fe. XXV

soeuer thi soule lusteth. Neuer the later, as the roo and the herte is eaten, euen so thou shalt eate it: the vncleane and the cleane indifferent ly thou shalt eate. But be strong that thou eate not the bloude. For the bloude, that is the lyfe: and thou mayst not eate the life with the flesh: thou maist not eate it: but must power it vppon the erth as water. Se thou eate it not therfore that it maye goo well with the and with thy childern after the, when thou shalt haue done that whyche is ryghte in the syghte off the Lorde.

But thy holye thinges which thou hast and thy vowes, thou shalt take and go vnto the place which the Lorde hath chosen, and thou shalt offer thy burnt offeringes, both flesh ad bloude upon the alter of the Lorde thy God, and the bloude of thine offeringes thou shalt poure out vppon the alter of the Lorde thy God, and shalt eate the flesh. Take hede and heare all these wordes which I commaunde the that it maye goo well with the and with thy childern after the for euer, whē thou doest that which is good and right in the lighte of the Lorde thy God.

When the Lorde thy God hath destroyed the nacions before the, whother thou goest to conquere them, and when thou hast conquered

E i red

red them, and dwelt in their landes: Bewarre that thou be not taken, in a snare after the, after that they be destroyed before the, and that thou axenot after their goddes saynge: how dyd these nacyons serue their goddes, that I maye doo so likewyse? Nay, thou shalt not doo so vnto the Lorde thy God: for all abhominacions which the Lorde hated dyd they vnto the ir goddes. For they burnt both their sonnes and their daughters with fire vnto their goddes.

But what soeuer I commaunde you that take hede ye do: and put nought thereto, nor take ought there from.

Put nought
to nor take ou
ght awaye.

¶ The.xiij. Chapter.

YF there a ryse amonge you a prophett or a dreamer of dreames and geue the a sygne or a wondre, and that sygne or wondre which he hath sayed come to passe, and then saye: lat vs goo after straunge Goddes which thou hast not knowen, and let vs serue them: herken not vnto the wordes of that prophete or dreamer of dreames. For the Lorde thy God

testyfyeth you, to wete whether ye loue the Lord your God with all your hertes and with all your soules. For ye must walke after the Lorde your God and feare him and kepe his commaundments

God geueth
vs his worde
to confirmeth
it with mira
cles to proue
who hath a tr

and herken vnto his voyce and serue him and cleaue vnto him. And that prophete or dreamer of dreames shall dye for it, because he hath spokē to turne you awaye from the Lorde your God which broughte you out of the lande of Egypte and deliuered you out of the house of bondage, to thrust the out of the waye which the Lorde thy God commaunded the to walke in: and so thou shalt put euell awaye from the.

ue herte, we
must take hee
de to the scrip
ture, lest fal
se prophetes,
or false mira
cles deceaue
vs

Yf thy brother the sonne of thy mother or thyne awne sonne or thy daughter or the wife that lieth in thy bosome or thy frende which is as thyne awne soule vnto the, entyce the secretly sayenge: let vs goo and serue straunge goddes which thou hast not knowen nor yet thy fathers, of the goddes of the people which are rounde aboute the, whether thei be nye vnto the or farre off from the, from the one ende of the lande vnto the other: Se thou consente not vnto him nor herken vnto him: no let not thyne eye pitye him nor haue compassyon on hym, nor kepe him secret, but caule him to be slayne: Thine hande shalbe first upon hym to kyll him: and then the handes off all the people. And thou shalt stone hym with stones that he dye, because he hath gene

E ij. aboute

XIII. Chapter

aboute to thrust the awaye from the Lord thy God which brought the out of Egipte the house of bondage. And all Israel shall heare and feare and shall doo no moare any soche wickednesse as this is. amonge them.

Yf thou shalt heare saye of one of thy cities which the Lorde thy God hath geuen the to dwell in, that certen beyng the children of Beeliall are gone out from amonge you and haue moued the inhabitants of their citie sayeng: lat vs goo and serue straunge Goddes which ye haue not knowen. Then seke and make serche and enquire diligently. Yf it be true and the thinge of a suertie that soch abhominacion is wrought among you: then thou shalt smyte the dwellers of that citie with the edge of the swerde, and destroye it mercilesse and all that is therein, and euen the very catell thereof with the edge of the swerde. And gather all the spoyle of it in to the myddes of the streates thereof, and burne with fire: both the citie and all the spoyle thereof euery whitte vnto the Lord thy God. And it shalbe an hepe for euer and shall not be byle agayne. And se that their cleaue nought of the damned thinge in thine hande, that the Lorde maye turne fro his fersse wrath and shewe the mercye and haue compassion on the and multiplie the, as he hath sworne vnto thy

VI. Chaptre. Fo. XXVII,

thy fathers: when thou hast herkened vnto the voyce of the Lorde thy God, to kepe all his commaundmentes which I comaunde the this daye so that thou doo that which is right in the eyes of the Lorde thy God.

¶ The.vj. Chapter.

YE are the children of the Lorde youre God, cut not youre selues nor make you any baldnes betwene the eyes for any mans deeth. For thou art an holy people vnto the Lord thy God, and the Lorde hath chosen the to be a seuerall people vnto him selfe, of all the nacions that are vppon the erth.

Ye shall eate no maner of abhominacyon. These are the beestes which ye shall eate of: oxen, shepe and gootes, hert, roo and bugle, hert goote, vnicorne, origen and Camelion. And all beestes that cleaue the hofte and flytte it in to two clawes and chewe the cud, them ye shall eate. Neuerthelesse, these ye shall not eate of them that chew cud and of the that deuyde and cleaue the hofte: the camell, the hare and the conye. For they chew cud, but deuyde not the hofte: and therfore are vncleane vnto you: and also the swyne, for though he deuyde the hofte, yet he cheweth not cud, and therfor is vncleane vnto you

XIII. Chaptre.

to you: Ye shall not eate of the flesh of the nor
twich the deed carkasses of them.

These ye shall eate off all that are in the
waters : All that haue fynnes and scales.
And what soeuer hath not finnes and scales,
of that ye may not eate, for that is vncleane vn
to you.

Of all cleane byrdes ye shall eate, but these
are they of which ye maye not eate: the eagle, the
goshauke, the cormerant, the ficion, the vultur,
the kyte and hyr kynde, and all kynde off ra
uens, the Estrich, the nyghtcrome, the kuckoo,
the sparowhauke and all hir kynde, the litle ou
le, the great oule, the backe, the bytture, the pye
the storke, the heron, the Iaye in his kynde, the
lapwynge, the swalowe: And all crepyng fou
les are vncleane vnto you and maye not be e
aten of : but of all cleane foules ye maye well
eate.

Ye shall eate of nothinge that dyeth alone:
But thou mayst geue it vnto the straunger that
is in thy citie that he eate it, or mayst sell it vnto
an Aliē. For thou art an holy people vnto the
Lorde thy God. Thou shalt not seth a kynd in
his mothers mylke.

Thou shalt tyeth all the encrease of thy see
ed that cometh out of the felde yere by yere.
And thou shalt eate before the Lorde thy
God

XIII. Chaptre. Fo. XXVIII.

God in the place whiche he hath chosen to
make his name dwell there the tyth off thy
corne, of thy wyne and of thyne oyle, and the
firstborne of thine oxen and of thy flocke that
thou mayst lerne to feare the Lorde thy God
allwaye.

Yf the waye be to longe for the, so that th
ou art not able to carie it, because the place is
to farre from the whiche the Lorde thy God
hath chosen to set his name there (for the Lor
de thy God hath blessed the) then make it in
money and take the money in thyne hande,
and goo vnto the place which the Lorde thy
God hath chosen, and bestowe that moneye
on what soeuer thy soule lusteth after: on oxen
shepe, wyne and good drynke, and on what
soeuer thy soule desyreth, and eate there befo
re the Lorde thy God and be mery : both thou
and thyne houlholde and the Leuite that is
in thy cyte. Se thou forsake not the Leuite,
for he hath nether parte nor enheritaunce with
the.

At the ende of thre yere, thou shalt brynge
forth all the tithes of thine encrease the same
yere and laye it vpp whitin thyne awne cyte,
and the Leuite shall come because he hath ne
ther parte nor enheritaunce with the, and the
straunger and the fatherlesse and the wedo
we

we which are within thy cite and shall eate and fyll them selues: that the Lorde thy God maye blesse the in all the workes of thine hond which thou doest.

¶ The.xv. Chapter.

AT the ende of seven yere thou shalt make a fre yere. And this is the maner off the fre yere, whosoever lendeth ought with his hande vnto his neyghboure, maye not axe agayne that which he hath lent, of his neyghboure or of his brother: because it is called the lordes fre yere, yet of a straunger thou maist call it home agayne. But that which thou hast with thy brother thine hande shall remytt. and that in any wyse, that there be no begger amonge you. For the Lorde shall blesse the lande whiche the Lorde thy God geueth the, an heritage vnto possesse it: so that thou herken vnto the voyce of the Lorde thy God. to obserue and doo all these commaundmentes which I commaunde you this daye: ye and then the Lorde thy God shall blesse the as he hath promysed the, and thou shalt lende vnto many nacyons, and shalt borowe of no man, and shalt raygne ouer many nacyons, but none shal reygne ouer the.

When

When one of thy brethern amonge you is waxed poore in any of thy cities within thy lorde which the Lorde thy God geueth the, se that at thou harden not thine hert nor shette thine hande from thy poore brother: But open thine hande vnto him and lende him sufficient for his nede which he hath. And beware that there be not a poynte of Belial in thine hert, that thou woldest saye. The seventh yere, the yere of fredome is at honde, and therefore it greue the to loke on thy poore brother and geuest him nought and he then crye vnto the Lorde agenst the and it be synne vnto the: But geue him. and let it not greue thine hert to geue. Because that for that thinge, the Lorde thy God shall blesse the in all thy workes and in all that thou puttest thine hande to. For the londe shall neuer be without poore. Wherefore I comaunde the sayenge: open thine hande vnto thy brother that is ready and poore in thy lande.

Yf thy brother an Hebrue sell him self to the or an Hebruas, he shall serue the syxe yere and the seventh yere thou shalt lett him go fre from the. And when thou sendest hym out fre from the, thou shalt not let him goo awaye emptye: but shalt geue him of thy shepe and of thy corne and of thy wyne, and geue him off that

XV. Chapter.

that where with the Lorde thi God hath blessed the. And remembre that thou wast a seruante in the londe of Egipte, and the Lorde thi God deliuered the thence: wherefore I commaunde the this thinge to daye.

But and yf he saye vnto the, I will not goo awaye from the, because he loueth the and thine house and is well at ease with the. Then take a naule and nayle his eare too the doore there with and let him be thi seruante foreuer and vnto thi mayde seruante thou shalt doo likewise. And let it not greue thine eyes to lett him goo out from the, for he hath bene worthe a double hired seruante to the in his seruyce. vi. yeres. And the Lorde thi God shall blesse the in all that thou doest.

All the firstborne that come of thine oxen and of thi shepe that are males, thou shalt haue lowe vnto the Lorde thi God. Thou shalt doo no scruyce with the firstborne of thi shepe: but shalt eate the before the Lord thi God yere by yere in the place which the Lorde hath chosen both thou and thine householde.

Yf there be any deformyte there in, whether it be lame or blinde or what soeuer euell fauourednesse it hath, thou shalt not offer it vnto the Lorde thi God: But shalt eate it in thine awne citie, the vncleane and the cleane indifferently.

XVI. Chapter. Fo. XXX.

differently, as the roo and the hert. Only eate not the bloude there of, but poure it vppon the grounde as water.

The.xvi. Chapter.

Obserue the moneth of Abyb, and offer passeover vnto the Lorde thi God. For in the moneth of Abib, the Lorde thy God brought the out of Egipte by nyght. Thou shalt therefore offer passeover vnto the Lorde thi God, and shepe and oxen in the place which the Lorde shall chose to make his name dwell there. Thou shalt eate no leuened bred there with: but shalt eate there with the bred of tribulaciō. vii. dayes longe. For thou camest out of the lōde of Egipte in hast, that thou mayst remembre the daye when thou camest out of the londe of Egipte, all dayes of thi life. And se that there be no leuened bred sene in all thi costes. vii. dayes longe, and that there remayne nothinge of the flesh which thou hast offered the fyrst daye at euen, vntil the mornynge.

Thou mayst not offer passeover in any of the cities which the Lord thi god geueth the: But in the place which the Lorde thi God shall chose to make his name dwell in, there thou shalt

XVI. Chapter.

shalt offer Pasche at euen aboute the goyn-
g doune of the sonne, euen in the season that
thou camest out of Egipte. And thou shalt
seth and eate in the place which the Lorde thi
God hath chosen, and departe on the morowe
and gette the vnto thi tente. Sixe dayes thou
shalt eate swete bred, and the seuenth daye is
for the people to come together to the Lorde
thi God, that thou mayst do no worke.

Then reken the. vii. wekes, and begynne to
reke the. vii. wekes when the syccle begynneth
in the corne, and kepe the feast of wekes vnto
the Lorde thi God, that thou geue a fre wilof-
feringe of thine hāde vnto the Lord thi God
acordinge as the Lorde thi God hath blessed
the. And reioyse before the Lorde thi God
both thou, thi sonne, thi doughter, thi scruaun-
te and thi mayde, and the leuite that is within
thi gates, and the straunger, the fatherlesse ad
the wedowe that are amonge you, in the place
which the Lorde thi God hath chosen to ma-
ke his name dwel there. And remēbre that tho-
u wast a scruaūte in Egipte, that thou obser-
ue and doo these ordinaunces.

Thou shalt obserue the feast of tabernacles
vij. dayes longe, after that thou hast gathered
in thi corne and thi wyne. And thou shalt re-
ioyse in that thi feast, both thou and thi sonne,
thi

why.

XVII. Chapter. Fo. XXXI

thi doughter, thi scruaunte, thi mayde, the leui-
te, the straunger, the fatherlesse and the wedo-
we that are in thi cities. Seuen dayes thou shalt
kepe holy daye vnto the Lorde thi God, in the
place which the Lorde shal chose: for the Lor-
de thi God shall blesse the in all thi frutes and
in all the workes of thine handes, and thou sh-
alt be all together gladnesse. Thre tymes in
the yere shall al youre males appere before the
Lorde thi God in the place which he shal cho-
se: In the feast of swete bred, in the feast of we-
kes and in the booth feast. And they shal not
appere before the Lorde emptie: but euery mā
with the gifte of his honde, acordinge to the
blessinge of the Lorde thi God which he hath
geuen the.

The. xvij. Chapter.

I Vdges and officers thou shalt make the in
all thi cities which the Lorde thi God ge-
ueth the thorow out thi trybes, and lett the iud-
ge the people righteously. We rest not the lawe
nor knowe any persone nether take any rewar-
de: for giftes blynde the wise and peruerte the
wordes of the righteous. But in all thinge fo-
lowe righteousnesse, that thou mayst lyue and
enioye the londe which the Lord thi God ge-
ueth the.

Thou

Thou shalt plante no groue of what soeuer trees it be, nye vnto the altare of the Lorde thi God which thou shalt make the. Thou shalt sett the vpp no piler, which the Lorde thy God hateth. Thou shalt offer vnto the Lorde thy God no oxe or shepe where in is any deformyte, what soeuer euell fauerednesse it be: for that is an abhominacion vnto the Lorde thi God.

Yf there be founde amonge you in any of thi cities which the Lord thi God geueth the man or woman that hath wrought wekednesse in the sighte of the Lord thi God, that they haue gone beyonde his appoyntment, so that they haue gone and serued straunge goddes and worshipped the, whether it be the sonne or moone or any thinge contayned in heauē which I forbade, and it was tolde the and thou hast herd of it: Then thou shalt enquire diligently.

And yf it be true and the thinge of a suertye that soch abhominacion is wrought in Israel the thou shalt bringe forth that mā or that woman whiche haue comytted that weked thinge, * vnto thi gates and shalt stone the with stones and they shall dye. At the mouth of ij. or iij. witnesses shal he that is worthy of death, dye: but at the mouth of one witnesse he shall not dye. And the handes of the witnesses shal be

*Opnely in
the gates and
not secretlye
in prison: with
lawfull witness
three and not
somentyme
them or make
ge. them selfe
witnesses the
yes or forswere
the selves*

rist vppon

first vppon him to kyll him, and afterwarde the handes of all the people: so shalt thou put wekednesse awaye from the.

Yf a matter be to harde for the in iudgement betwene bloud and bloude, plee and plee, plage and plage in maters of strife within thi cities: Then Arise and gett the vpp vnto the place which the Lorde thi God hath chosen, and goo vnto the preastes the leuites and vnto the iudge that shalbe in those dayes, and axe, and they shall shewe the how to iudge. And se that thou doo acordinge to that which they of that place which the Lorde hath chosen shew the and se that thou obserue to doo acordinge to all that they enforme the. Acordinge to the lawe which they teach the and maner of iudgement which they tell the, se that thou doo and that thou bowe not from that which they shewe the, nether to the right hande nor to the lyfte.

And that man that will doo presumptuously, so that he will not herken vnto the preast that stondeth there to mynistr vnto the Lorde thi God or vnto the iudge, shew all dye: and so thou shalt put awaye euell from Israel. And all the people shall heare and shall feare, and shall doo nomare presumptuously,

When

When thou art come vnto the lode which the Lorde thi God geueth the and enioyest it and dwellest therein: Yf thou shalt saye, I will sett a kinge ouer me, like vnto all the nacions that are aboute me: Then thou shalt make him kinge ouer the, whom the Lorde thi God shal chose. One of thi brethern must thou make kinge ouer the, and mayst not sett a straunger ouer the which is not of thi brethern. But in any wyse let hi not holde to many horssees, that he bringe not the people agayne to Egipte thorow the multitude of horssees, for as moch as the Lorde hath sayed vnto you: ye shall hence forth goo no moare agayne that waye. Also he shall not haue to many wyues, lest his hert turne awaye, nether shall he gather him syluer and golde to moch.

And when he is seten vpon the seate off his kingdome, he shall write him out this seconde lawe in a booke takynge a cople of the preastes the leuites. And it shalbe with him and he shall reade there in all dayes of his lyfe that he maye lerne to feare the Lorde his God for to kepe all the wordes of this lawe and these ordinaunces for to doo them: that his hert aryse not aboute his brethern and that he turne not from the commaundment: ether to the right hande or to the liste: that both he and his children

childern maye prolonge their dayes in his kingdome in Israel.

¶ The. xviii. Chapter.

THe preastes the Leuites all the trybe off Leui shall haue no parte nor enheritaunce with Israel. The offrynges of the Lorde and his enheritaunce they shall eate, but shall haue no enheritaunce amonge their brethern: the Lorde he is their enheritaunce, as he hath sayed vnto them. And this is the dutie of the preastes, of the people and of them that offer, whether it be ox or shepe: They must geue vnto the preast, the shulder and the two chekes and the maw, the first frutes of thy corne, wyne and oyle, and the first of thy shepesheryng must thou geue him. For the Lorde thy God hath chosen him out of all thy trybes to stonde and to ministrate in the name of the Lorde: both hi and his sonnes for euer.

Yf a Leuite come out of any of thy cities or any place of Israel, where he is a segeorner, and come with all the lust of his herte vnto the place which the Lorde hath chosen: he shall there ministrate in the name of the Lorde his god as all his brethern the Leuites doo whiche stonde there before the Lord. And they shall haue lyke porcyons to eate, besyde that which cometh to hym of the patrimonye of hye

*I meruel that
oure disfigu-
red coude ma-
ke no figure
of this all this
while.*

elders.

When thou art come in to the londe which the Lorde thy God geueth the, se that thou leue not to doo after the abhominacyōs of these nacjons. Let there not be founde amonge you that maketh his sonne or his doughter go thorow fyre, ether a bruterar or a maker of dismale dayes or that vseth witchcraft or a sorcerer or a charmar or that speaketh with a spirite or a sothfayer or that talketh with them that are deed. For all that doo such thinges are abhominacion vnto the Lorde: and because of these abhominacyons the Lorde thy God doeth cast them out before the, be pure therefore with the Lorde thy God. For these nacjons whiche thou shalt conquere, herken vnto makers off dysmall dayes and bruterars. But the Lorde thy God permytteth not that to the.

The Lorde thy God will sterre vpp a prophete amonge you: euē of thy brethern like vnto me: and vnto him ye shall herken according to all that thou desyrest of the Lorde thy god in Horeb in the daye when the people were gathered sayenge: Let me heare the voyce of my Lorde God nomoare nor se this greates fire any moare, that I dye not. And the Lorde sayed vnto me: they haue well spoken, I will

Christ is her
re promysed
a preacher of
better tydinges
then Moyses.
153.

rayse

rayse them vpp a prophete from amonge their brethern like vnto the ad will put my wordes in to his mouth and he shall speake vnto the all that I shall commaunde him. And whosoever will not kerken vnto the wordes which he shall speake in my name, I will requyre it off him.

But the prophete which shall presume to speake ought in my name which I commaunded him not to speake, and he that speaketh in the name of straunge Goddes, the same prophete shall dye. And yf thou saye in thine hert, howe shall I knowe that whiche the Lorde hath not spoken? When a prophete speaketh in the name of the Lorde, yf the thynges folow not nor come to passe, that is the thinge which the Lorde hath not spoken. But the prophete hath spoken it presumptuously: be not aferde therefore of him.

¶ The. xix. Chapter.

¶ When the Lorde thy God hath destroyed the nacjons whose londe the Lorde thy God geueth the, and thou hast conquered the and dwellest in their cities and in their houses: thou shalt appoynte .iij. cities in the lande whiche the Lorde thy God geueth the to

F ij. posse

possesse it: thou shalt prepare the waye and de-
uyde the costes of thy lande whiche the Lorde
thy God geueth the to enheret, in to .iij. partes
that whoso euer committeth murthur may flee
thither.

The popis se-
tuaries are of
an other pur-
pose. For he
had leuer ha-
ue the frenche
ep of the euil
thē to saue the
em that are
Good.

And this is the cause of the sleyer that shal
flee thither and be saued: Yf he smyte his negh-
boure ignorantly and hated him not in tyme
passed: As when a man goeth vnto the wodd
with his neighbour to hew wod, and as his ha-
de fetcheth a stroke with the axe, the head slip-
peth from the helue and smyteth his neighbour
re that he dye: the same shall flee vnto one off
the same cities ad be saued. Lest the executer
of bloude folowe after the sleyer while his hert
is whole and ouertake him, because the waye
is longe, and flee him, and yet there is no cause
worthy of deeth in him, in as moch as he hated
not his neighbour in tyme passed. Wherefore I
commaunde the sayeng: ife that thou appoynte
out .iij. cities

As hate ma-
beth the dead
euell: so love
maketh it go-
ed.

And yf the Lorde thy God enlarge thy cos-
tes as he hath sworne vnto thy fathers and ge-
ue the all the londe which he sayed he wold ge-
ue vnto thy fathers (so that thou kepe all these
commaundmentes to doo them, which I com-
maunde the this daye, that thou loue the Lord
thy god ad walke in his wayes euer) then thou
shalt

shalt adde .iij. cities moo vnto those .iij. that in-
nocent bloude be not shed in thi lande which
the Lorde thy God geueth the to enheret, and
so bloude come vppon the,

But and yf there be any man that hateth his
neyghboure and layeth awayte for him and ry-
seth agenst him and smyteth him that he dye,
and fleeth vnto any of these cities. Then let the
elders of his citie sende and fetch him thence
and delyuer him in to the hondes of the iustice
of bloude, and he shall dye, Let thyne eye haue
no pitie on him, and so thou shalt put awaye
innocent bloude from Israel, and happie arte
thou.

Thou shalt not remoue thy neighbours mar-
ke which they of olde tyme haue sett in thyne
enheritaunce that thou enherettest in the lon-
de which the Lorde thy God geueth the to en-
loye it.

One witnesse shall not rylse agenst a man in
any maner trespase or synne, what soeuer syn-
ne a man synneth: But at the mouthe of two
witnesses or of .iij. witnesses shall all maters be
tryed.

Yes in all ma-
ter of heretic
agenst holye
churches

Yf an vnrighteous witnesse rylse vp agenst
a man to accule him of trespase: then let both
the men which stryue together stonde before
the Lorde, before the preastes and the iudges
which

XX. Chapter.

which shalbe in those dayes, and let the iudges enquire a good. And yf the witnesse be founde false and that he hath geuen false witnesse agens his brother the shall ye do vnto hi as he had tought to do vnto his brother, and so thou shalt put euell away fro the. And other shal he are ad feare ad shal hecforth comytt no more any soch wekednesse amog you. And let thynce eye haue no compassio, but life for life, eye for eye, toth for toth, hande for hand, and fote for fote.

The. xx. Chapter

¶ When thou goest out to batayle agens thine enemyes, and seest horses and charrettes and people moo then thou, be not asfraid of them, for the Lorde thy God is with the whiche broughte the out of the londe off Egipte. And when ye are come nye vnto batayle, let the preast come forth and speake vnto the people and saye vnto them: Heare Israael, ye are come vnto batayle agens your enemyes, let not your hartes faynte, nether feare nor be amased nor a dreade of them. For the Lorde thy God goeth with you to fyghte for you agens your enemyes and to saue you.

And let the officers speake vnto the people

XX. Chapter. Fo. XXXVI

ple sayenge: Yf any man haue bylt a new house and haue not * dedicate it, let him goo and returne to his housse lest he dye in the batayle, and another dedicate it. And yf any man haue planted a vyneyarde and haue not made it comen*, let him goo and returne agayne vnto his house, lest he dye in the batayle and another make it comen. And yf any man be betrothed vnto a wyfe and haue not taken hyr, let hym goo and returne agayne vnto his housse, lest he dye in the batayle and another take her.

And let the officers speake further vnto the people and saye. Yf any man feare and be faynte herted, let him goo and returne vnto his housse, lest his brothers hert be made faynte as well as his. And when the officers haue made an ende off speakyng vnto the people, let the make captaynes of warre ouer them.

¶ When thou comest nye vnto a citie to fight agens it, offre them peace. And yf they answer the agayne peafably, and open vnto the, then let all the people that is founde therein be tributaries vnto the and serue the. But and yf they will make no peace with the, then make warre agens the citie and besege it.

And

Dedicat: the
leui es I supp
ofe, halowed
the as we doo
oure shippers.

Comē: the. iij
first yeres the
frute myghte
nor be eate the
fourth it mi-
ght be offred
ad the hite ca-
ten ad that ys
to make it co-
me to bringe
it to the vile
of the laye pe-
ople.

And when the Lord thy God hath deliuered it in to thine handes, smyte all the males thereof with the edge of the swerde, saue the womē and the childern and the catell and all that is in the citie and all the spoyle thereof take vnto thy selfe and eate the spoyle of thyne enemies which the Lord thy God geueth the. Thus thou shalt doo vnto all the cities whiche are a greate waye of from the ad not of the cities of these nacions.

But in the cities of these nacions which the Lorde thy God geueth the to enheret, thou shalt saue alyue nothinge that bretheth. But shalt destroye them with out redempcion, both the Hethites, the Amorites, the Canianites, the Pherezites, the Heuites and the Iebusites, as the Lorde thy God hath commaunded the, that they teach you not to doo after all their abominacyons whiche they doo vnto their goddes, and so shulde synne agens the Lorde your God

When thou hast beseged a citie longe tyme in makinge warre agens it to take it. destroye not the trees thereof, that thou woldest thrust an axe vnto them. For thou mayst eate of the, and therfore destroye them not. For the trees of the felde are no men, that they myght come agens the to besege the. Neuerthelater those
trees

trees which thou knowest that mē eate not of them, thou maist destroye and cutte the in doune and make bolwerkes agens the citie that maketh warre with the, vntyll it be ouerthrowne.

¶ The. xxxj. Chapter.

YF one be founde slayne in the land whiche the Lorde thy God geueth the to possesse it, and lieth in the felde, and not knowne who hath slayne him: Then let thine elders and thy iudges come forth ad meet vnto the cities that are rounde aboute the slayne. And let the elders of that citie which is nexte vnto the slayne mā, take an heyffer that is not labourd with nor hath drawen in the iocke, and let them bringe her vnto a valeye where is nether earinge nor sowenge, ad strike of hir heed there in the valey.

Then let the preastes the sonnes of Leui come forth (for the Lorde thy God hath chosen them to minstre and to blesse in the name off the Lorde and therfore at their mouthe shall all strife and plage be tryed). And all the elders of the citie that is nexte to the slayne man shall wasshe their handes ouer the heyffer that is beheded in the playne, and shall answer ad saye: oure handes haue not shed this bloude neither

ther haue oure eyes senie it. Be mercifull Lord vnto thy people Israel which thou hast deliuered and put not innocent bloude vnto thy people Israel: and the bloude shalbe forgiven the. And so shalt thou put innocent blood fro the, when thou shalt haue done that which is right in the sight of the Lorde.

Right in the
Lordes sighte,
is not in thy
ne imaginaci-
on.

When thou goest to warre agens thyne enemies and the Lorde thy God hath deliuered them in to thine handes and thou hast take them captiue, and seist amonge the captiues a bewtifull woman and hast a fantasie vnto her that thou woldest haue her to thy wyfe. Then bringe her home to thine housse and let her shaue hir heed and pare hir nayles and put hir rayment that she was taken in from hir, and let hir remayne in thine housse and be wepe hir father and hir mother a moneth long and after that goo in vnto her and marie her and let her be thi wife. And yf thou haue no fauoure vnto her, then let her go whether she lusteth: for thou mayst not sell her for monye nor make cheuesauce of her, because thou hast humbled her.

Yf a man haue two wyues, one loued and another hated, and they haue borne him children, both the loued and also the hated. Yf the firstborne be the sonne of the hated: then when he deae

he dealeth his goodes amonge his children, he maye not make the sonne of the beloued firstborne before the sonne of the hated which is in deade the firstborne: But he shall knowe the sonne off the hated for his firstborne, that he geue hym dowble off all that he hath. For he is the first off his strength, and to him belongeth the right of the firstborneshippe.

Yf any man haue a sonne that is stuborne, and disobedient, that he will not herken vnto the voyce of his father and voyce of his mother, and they haue taught him nurture, but he wolde not herken vnto them: Then let his father and his mother take him and brynge hym out vnto the elders of that citie and vnto the gate of that same place, and saye vnto the elders of the citie. This oure sonne is stuborne and disobedient and will not herken vnto oure voyce, he is a ryoter and a dronkarde. Then let all the men of that citie stone him with stones vnto deeth. And so thou shalt put euell awaye from the, and all Israel shall heare and feare.

Yf a man haue commytted a trespace worthy of deeth and is put to deeth for it and hanged on tree: let not his body remayne all nyghte vppon the tree, but burye hym the same

XXII. Chapter.

the same daye. For the curse off God is on him that is hanged. Defile not thy londe therefore, whiche the Lorde thy God geueth the to enherett.

¶ The. xxij. Chapter.

YF thou se thy brothers ox or shepe go astraye, thou shalt not with drawe thy selfe from them: But shalt brynge them home agayne vnto thy brother. Yf thy brother be not nye vnto the or yf thou knowe him not, then bringe them vnto thine awne housse and lett them be with the, vntyll thy brother axe after them, and then delyuer him them agayne. In like maner shalt thou doo with his asse, with his rayment and with all lost thinges of thy brother which he hath lost and thou hast founde, and thou maist not withdrawe thy selfe.

Yf thou se that thy brothers asse or ox is fallen doune by the waye, thou shalt not withdrawe thy selfe from them: but shalt helpe him to heue them vp agayne.

The woman shall not weere that whiche pertayneth vnto the man, nether shall a man put on womans rayment. For all that doo so, are abhominacyon vnto the Lorde thy God.

Yf thou chaunce vppon a byrds nest by the waye

XXII. Chapter. Fo. XXXIX

waye, in what soeuer tree it be or on the ground, whether they be younge or egges, ad the dame sittenge vppon the younge or vppon the egges: Thou shalt not take the mother with the younge. But shalt in any wyse let the dame go and take the younge, that thou mayst prospeere and prolonge thy dayes.

When thou byldest a new housse, thou shalt make a batelmēt vnto the roffe, that thou lade not bloude vppon thine housse, yf any mā fall there of.

The howses
he flart in the
se cōtress.

Thou shalt not sowe thy vyneyarde with dyuerse sēde: lest thou halowe the sēde whiche thou hast sowne with the frute off thy vyneyarde.

Thou shalt not plowe with an ox and an asse together.

Thou shalt not weere a garment made of woll and flax together.

Thou shalt put rybandes vpon the. iij. quarters of thy vesture wherewith thou couerest thy selfe.

Yf a man take a wyfe and when he hath lyen with her hate her and leye shamefull thinges vnto hyr charge and brynge vp an euell name vppon her and saye: I toke this wyfe, and whē I came to her, I founde her not a mayde: The father of the damsell and the mother bryn-

brynge forth the tokens of the damfels virginite, vnto the elders of the citie, euen vnto the gate. And let the damfels father saye vnto the elders, I gaue my doughter vnto this man to wife and he hateth her: and loo, he layeth shamefull thinges vnto hir charge saynge, I founde not thy doughter a mayde. And yet these are the tokens of my daughters virginite. And let them sprede the vesture before the elders off the citie. Then let the elders of that citie take that man and chastyce him and merce him in an hundred sycles of syluer and geue them vnto the father of the damsell, because he hath brought vpp an euell name vppon a mayde in Israel. And she shalbe his wife, and he may not put her awaye all his dayes. But and yf the thinge be of a fuerie that the damsell be not founde a virgen, let them brynge her vnto the dore of hir fathers houlse, and let the men of that citie stone her with stones to deeth, because she hath wrought folye in Israel, to playe the whore in hir fathers houlse. And so thou shalt put euell awaye from the.

Yf a man be founde lyenge with a woman, that hath a wedded husbonde, then let the eitheroother of the: both the man that laye with the wife and also the wife: so thou shalt put awaye euell from Israel.

Yf a

Yf a mayde be hanfasted vnto an husbonde, and then a man finde her in the towne and leye with her, then ye shall brynge them both out vnto the gates of that same citie and shall stone them with stones to deeth: The damsell because she cried not beyng in the citie: And the man, because he hath humbled his neyghbours wife, and thou shalt put awaye euell from the.

But yf a man finde a betrothed damsell in the felde and force her and leye with her: The man that laye with her shall dye alone, and vnto the damsell thou shalt doo no harme: because there is in the damsell no cause of deeth. For as when a man ryseth agenste his neyghboure and sleiyeth him, euē so is this matter. For he founde her in the felde, and the betrothed damsell cried: but there was no mā to succoure her.

Yf a man finde a mayde that is not betrothed and take her and leye with her and be founde: Then the man that laye with her shall geue vnto the damsell's father. l. sycles of syluer. And she shall be his wife, because he hath humbled her, and he maye not put her awaye all his dayes.

No man shall take his fathers wife, nor vnoheale his fathers couerynge.

¶ The xxxliij. Chapter

NOne that is gelded or hath his preuey membres cutt of, shall come in to the congregacion of the Lorde. And he that is borne of a comen woman shall not come in to the congregacion of the Lorde, no in the tenth generacyon he shall not entre in to the congregacion of the Lorde. The Ammonites and the Moabites shall not come in to the congregacion of the Lorde, no not in the tenth generacion, no they shall neuer come in to the congregacion of the Lorde, because they met you not with bred and water in the way when ye came out of Egipte, and because they hyred agens the Balaam the sonne of Beor the interpreter of Mesopotamia, to curse the. Neuer thelesse the Lorde thy God wolde not herken vnto Balaam, but turned the curse to a blessing vnto the, because the Lorde thy God loued the. Thou shalt neuer therefore seke that which is prosperouse or good for them all thy dayes for euer.

Thou shalt not abhorre an Edomite, for he is thy brother: nether shalt thou abhorre an Egiptian, because thou wast a straunger in his londe. The childern that are begotten of them shall come in to the congregacion of the Lorde in the .iiij. generacion.

where

When thou goest out with the host agens thine enemies, kepe the fro all wekednesse for the Lorde is amonge you.

Yf there be any man that is vncleane by the reason of vncleanness that chaunceth hym by nyght, let him goo out of the host and not come in agayne vntyll he haue wasshed him selfe with water before the euen: And then when the sonne is doune, let him come in to the host agayne.

Thou shalt haue a place without the host whether thou shalt resorte to and thou shalt haue a sharpe poynte at the ende of thy wepon: and when thou wilt ease thy selfe, digge therewith and turne and couer that which is departed from the. For the Lorde thy God walketh in thine host, to rydd the and to sett thine enemies before the. Let thine host be pure that he se no vncleane thinge amonge you and turne from you.

Thou shalt not delyuer vnto his master the seruauent which is escaped from his master vnto the. Let him dwel with the, etie amonge you in what place he him selfe liketh best, in one of thi cities where it is good for him, and vex him not.

There shalbe no whore of the daughters of Israel, nor whorekeeper of the sonnes of Israel

G i Thou.

The pope
will take tribu-
te of them yet
2d bishopes
2d abottes de
fire no better
panautes.

Thou shalt nether brynge the hyre of an w^ho
re nor the pryce of a dogge in to the houlse of
the Lorde thy God; in no maner of vowe: for
euē both of them are abhominacion vnto the
Lorde thy God.

Thou shalt be no vsurer vnto thy brother;
nether in mony nor in fode, nor in any maner
thinge that is lent vppon vserye. Vnto a straū
ger thou maist lende vppon vserye, but not vñ
to thy brother, that the Lorde thy God ma-
ye blesse the in all that thou setteest thyne hande
to in the londe whother thou goest to conque
re it.

When thou hast vowed a vowe vnto the
Lorde thy God, se thou be not slacke to paye
it. For he will surely requyre it of the, and it shalbe
synne vnto the. Yf thou shalt leue vowinge,
it shalbe no synne vnto the: but that which
is once gone out off thy lippes, thou must ke-
pe and doo, accordyng as thou hast vowed
vnto the Lorde thy god a fre willoffrynge whi-
che thou hast spoken with thy mouth.

When thou comest in to thy neyghbours ry-
neyarde, thou mayst eate grapes thy belyfull at
thine awne pleasure: but thou shalt put none in
thy bagge.

When thou goest in to thy neyghbours cor-
ne, thou mayst plucke the eares with thine hād
but

but thou mayst not moue a sycle vnto thy negh-
bours corne.

¶ The. xxxiiij. Chapter.

When a man hath taken a wyfe and ma-
ried her, yf she finde no fauoure in his
eyes, because he hath spied some vncleynesse
in her. Then let him write her a bylle of deuor-
cement and put it in hir hande and sende her
out of his houlse. Yf when she is departed out
of his houlse, she goo and be another mans wi-
fe and the seconde husbonde hate her and wri-
te her a letter of deuorcement and put it in hir
hande and sende her out of his houlse, or yf
the seconde man dye whiche toke her to wyfe.
Hir first man whiche sent hir awaye maye not
take her agayne to be his wyfe, in as moche as
she is defiled. For that is abhominacyon in the
syght of the Lorde: that thou defile not the lō-
de with synne, which the Lorde thy God ge-
ueth the to enherett.

When a man taketh a newe wyfe, he shall
not goo a warrefare nether shalbe charged
wyth any busynesse: but shalbe fre at home
one yere and reioyse with his wife whiche he
hath taken.

G ij No man

No mā shall take the nether or the upper mill stone to pledge, for then he taketh a mans lyfe to pledge.

Yf any man be founde stealynge any of his brethern the childern of Israel, ad maketh chesuefaunce of him or selleth him, the these shall dye. And thou shalt put euell away from the.

Take hede to thy selfe as concernynge the plage of leprosy, that thou obserue diligently to doo acordinge to all that the preastes the leuites shall theach the, as I commaunded them so ye shall obserue to doo. Remembre what the Lorde thy God dyd vnto Mir lam by the waye, after that ye were come out off Egypte.

Yf thou lende thy brother any maner soker, thou shalt not goo in to his housse to fetch a pledge: but shalt stonde without and the man to whom thou lendest, shall brynge the the pledge out at the dore. Forthmore yf it be a poore body, goo not to slepe with his pledge: but delyuer hym the pledge agayne by that the sonne goo doune, and let him slepe in his owne rayment and blesse the. And it shal be rightuousnes vnto the, before the Lorde thy God.

Thou shalt not defraude an hyred seruaunte that is nedye and poore, whether he be off thy bre

Do as the preastes teach you: but as I have taughte the and not as they saye.

brethern or a straunger that is in thy lond with in thy cities. Geue him his hyre the same daye, and let not the sonne goo doune thereon. For he is nedye ad therewith susteyneth his life, lest he crye agens the vnto the Lorde ad it be synne vnto the.

The fathers shal not dye for the childern nor the childern for the fathers: but euery mā shall dye for his awne synne.

Hynder not the right of the straunger nor of the fatherlesse, nor take wedowes rayment to pledge. But remembre that thou wast a seruaunte in Egypte, ad how the Lord thy God delyuered the ihce. Wherefore I comaunde the to doo this thinge.

When thou cuttest doune thyne herueste in the felde and hast forgotte a shefe in the felde thou shalt not goo agayne and sett it: But it shalbe for the straunger, the fatherlesse and the wedowe, that the Lorde thy God maye blesse the in all the workes of thyne hande. When thou beatest doune thyne olyue, trees thou shalt not make cleane riddaunce after the: but it shal be for the straunger, the fatherlesse and the wedowe. And when thou gatherest thy vyneyarde, thou shalt not gather cleane after the: but it shalbe for the straunger, the fatherlesse and the wedowe. And remembre that thou wast a serua

XXV. Chaptre.

seruaunte in the lond of Egipte: wherfore I cō
maunde the to doo this thinge.

¶ The. xxv. Chapter.

WHen there is strife betwene men, let the
come vnto the lawe, and let the iudges
iustifie the righteous and condemne the tres-
peaser. And yf the trespasser be worthy of stry-
pes, then let the iudge cause to take him dou-
ne and to bete him before his face accordynge
to his trespass, vnto a certayne numbre. xl. stry-
pes he shall geue him and not passe: lest yf he
shulde excede and beate him aboue that with
many stripes, thi brother shuld appere vngod-
ly before thine eyes.

Thou shalt not mosell the oxe that treadeth
out the corne.

It were hard
so proue this
a ceremonye **W**hen brethern dwell together and one of
them dye ad haue no childe, the wyfe of the de-
ed shall not be geuen out vnto a straunger: but
hir brotherlawe shall goo in vnto her and ta-
ke her to wife and marie her. And the eldest
sonne which she beareth, shall stonde vp in the
name of his brother which is deed, that his na-
me be not put out in Israel.

But and yf the man will not take his sisters
lawe, then let her goo to the gate vnto the el-
ders

XXV. Chaptre. Fo. XLIII.

ders and saye; My brotherlawe refuseth to ster-
re vpp vnto his brother a name in Israel, he
will not marie me. Then let the elders of his
citie call vnto him and comen with him. Yf
he stonde and saye: I will not take her, then
let his systerlawe goo vnto him in the presen-
ce of the elders and loose his shewe of his foo-
te and spytt in his face and answere and saye.
So shall it be done vnto that man that will
not bylde his brothers housse. And his
name shalbe called in Israel, the vnshoed hou-
sse.

Yf when men stryue together, one with ano-
ther, the wife of the one rüne to, for to ryd hyr
husbond out of the handes of him that smy-
teth him and put forth hir hande and take him
by the secrettes: cutt of hir hande, and let not
thine eye pitie her.

Thou shalt not haue in thy bagge two ma-
ner weyghtes, a greate and a small: nether shalt
thou haue in thine house dyuerse measures, a
great ad a small. But thou shalt haue a perfect
ad a iust measure: that thy dayes maye be lenge-
thed in the londe whiche the Lorde thy God
geueth the, For all that do soche thinges ad all
that doo vnright, are abhominacion vnto the
Lorde thy God.

Remembre

Remembre what Amalech dyd vnto the by the waye after thou camest out of Egipte, he mett the by the waye and smote the hyn most of you, all that were ouer laboured and dragged by hynde, when thou wast faynted and werye, and he feared not God. Therfore when the Lorde thy God hath geuen the rest from all thyn enemyes rounde aboute, in the londe whiche the Lorde thy God geueth the to enheret and possesse: se that thou put out the name of Amalech from vnder heauen, and forget not.

¶ The. xxvj. Chapter.

When thou art come in to the londe whiche the Lorde thy God geueth the to enherett and hast enioyed it and dwellest there in: take of the first of all the frute of the erthe, which thou hast brought in out of the lande that the Lorde thy God geueth the and put it in a maunde and goo vnto the place which the Lorde thy God shall chose to make his name dwell there. And thou shalt come vnto the preast that shalbe in those dayes and saye vnto him I knowledge this daye vnto the Lorde thy God, that I am come vnto the contre whiche the Lorde sware vnto oure fathers for to geue vs.

And

And the preast shall take the maunde out of thine hande, and set it doune before the alter of the Lorde thy God. And thou shalt aswere and saye before the Lorde thy God: The Sirians wolde haue destroyed my father, and he went doune in to Egipte and sojourned there with a few folke and grewe there vnto a nation greate, myghtie and full of people. And the Egiptians vexed us and troubled vs, and laded vs with cruell bondage. And we cried vnto the Lorde God of oure fathers, and the Lorde herde oure voyce and looked on our aduersyte, laboure and oppressyon. And the Lorde brought vs out of Egipte with a myghtie hande and a stretched out arme and with greate tereblenesse and with signes and wonders. And he hath brought vs in to this place and hath geue vs this londe that floweth with mylke and honye. And nowe loo, I haue brought the first frutes off the londe whiche the Lorde hath geuen me. And set it before the Lorde thy God and worshpe before the Lorde thy God and reioyse ouer all the good thinges whiche the Lorde thy God hath geue vnto the and vnto thyn housse, both thou the Leuite and the straunger that is amonge you.

When thou hast made an ende of tithynge
all

XXVI. Chapter.

all the tithes of thine increase the thyrd yere; the yere of tythyng: and hast geuen it vnto the Leuite, the straunger, the fatherlesse and the wedowe, and they haue eaten in thy gates and fylled them selues. Then saye before the Lorde thy God: I haue brought the halowed thinges out of myne houlse and haue geuen them vnto the Leuite, the straunger, the fatherlesse and the wedowe accordyng to all the commaundmentes which thou commaundeest me: I haue not ouerskypped thy commaundmentes, nor forgotten them. I haue not eaten thereof in my moornyng nor taken awaye thereof vnto any vncleynesse, nor spent thereof aboute any ded corse: but haue herkened vnto the voyce of the Lorde my God, and haue done after all that he commaunded me, loke doune from thy holy habitacyon heauen and blesse thy people Israel and the lande which thou hast geuen vs (as thou swarest vnto oure fathers) a land that floweth with mylke and honye.

This daye the Lorde thy God hath commaunded the to doo these ordinaunces and lawes. Kepe them therfore and doo them with all thyne hert and all thy soule. Thou hast sett vpp the Lorde this daye to be thy God and to walke in hys wayes and to kepe his ordinaunces, his commaundmentes and his lawes, and
to her

XXVII. Chapter. Fo. XLVI

to herken vnto his voyce. And the Lorde hath sett the vpp this daye, to be a seuerall people vnto him (as he hath promysed the) and that thou kepe his commaundmentes, and to make the hye aboute all nacyns which he hath made, in prayse, in name and honoure: that thou mayst be an holy people vnto the Lorde thy God, as he hath sayed.

The. xxviij. Chapter.

ANd Moses with the elders of Israel commaunded the people sayenge: kepe all the commaundmentes which the Lorde thy God geueth the, sett vpp greate stones and playster them with playster, and write vpon the all the wordes of this lawe, when thou arte come ouer: that thou mayst come in to the lande which the Lorde thy God geueth the: a lande that floweth with mylke and honye. as the Lorde God off thy fathers hath promysed the.

When ye be come ouer Iordayne, se that ye set vpp these stones which I commaunde you this daye in mount Eball, and playster them with playster. And there bylde vnto the Lorde thy God, an altare of stones and se thou list

vpp no yerne vppon them: But thou shalt make the altare of the Lorde thy God of rough stones and offer burnt offrynges thereon vnto the Lorde thy God. And thou shalt offer peace offrynges and shalt eate there and reioyse before the Lorde thy God. And thou shalt write vppon the stones all the wordes of this lawe, manyslytly and well

And Moses with the preastes the Leuites spake vnto all Israel sayenge: take hede and heare Israel, this daye thou art become the people of the Lorde thy God. Herken therefore vnto the voyce of the Lorde thi God and do his commaundmētes and his ordinaunces which I commaunde you this daye.

And Moses charged the people the same daye sayenge: these shall stonde vppon mount Grisim to blesse the people, when ye are come ouer Iordayne: Symeon, Leui, Iuda, Isachar, Ioseph and Ben Iamin. And these shall stonde apon mount Eball to curse: Ruben, Gad, Aser, Zabulon, Dan and Neptaly. And the Leuites shall beginne and say vnto all the men of Israel with a loude voyce.

Curfed be he that maketh any carued image or image of metall (an abhominacion vnto the Lorde, the worke of the handes of the craftesman) and putteth it in a secrett place:

And

Here of take
the popes an
occasion to curse
se. iiii. tymes
in the yere

And all the people shall answere and saye Amen.

Curfed be he that curseth his father or his mother, and all the people shall saye Amen.

Curfed be he that remoueth his neighbours marke and all the people shall saye Amen.

Curfed be he that maketh the blynde go out off his waye, and all the people shall saye Amen,

Curfed be he that hyndreth the right of the straunger, fatherlesse and wedowe, and all the people shall saye Amen.

Curfed be he that lieth with his fathers wife because he hath opened his fathers coueringe, and all the people shall saye Amen.

Curfed be he that lieth with any maner beast, and all the people shall saye Amen.

Curfed be he that lieth with his syster whether she be the doughter of his father or off his mother, and all the people shall saye Amen

Curfed be he that lieth with his mother in lawe, and all the people shall saye Amen.

Curfed be he that smyteth his neighbour secretly, and all the people shall saye Amen.

Curfed be he that taketh a rewarde to slee in nocent bloude, and all the people shall saye Amen.

Curfed be he that mayneth not all the wordes

des of this lawe to doo them, ad all the people shall saye Amen.

¶ The. xxviii. Chapter

YF thou shalt herken diligently vnto the voyce of the Lorde thy God, to obserue and to do all his commaundmentes whiche I commaunde the this daye. The Lorde wil set the an hye aboute all nacions of the erth. And all these blessinges shall come on the and ouer take the, yf thou shalt herken vnto the voyce of the Lorde thy God. Blessed shalt thou be in the towne and blessed in the felde, blessed shalt thou be the frute of thy body, the frute of thy ground and the frute of thy catell, the frute of thine oxen, and thy flockes of shepe, blessed shall thine almyre be ad thy store. Blessed shalt thou be, both when thou goest out, ad blessed when thou comest in.

The Lorde shall smyte thine enemyes that rise agens the before thy face. They shall come out agens the one waye, and flee before the feuen wayes. The Lorde shall commaunde the blessinge to be with the in thy store housses ad in all that thou settest thine hande to, and will blesse the in the lande which the Lord thy god geueth the.

The Lorde shall make the an hollye people
vnto

vnto himselfe, as he hath sworn vnto the: yf thou shalt kepe the commaundmentes of the Lorde thy God and walke in hys wayes.

And all nacions of the erthe shall se that thou arte called after the name of the Lorde, and they shall be aferde off the. And the Lorde shall make the plenteous in goodes, in the frute of thy body, in the frute off thy catell and in the frute of thy ground, in the lande whiche the Lorde sware vnto thy fathers to geue the.

The Lorde shall open vnto the his good treasure; euen the heauen, to geue rayne vnto thy lande in due ceason and to blesse all the laboures of thine hande. And thou shalt lende vnto many nacions, but shalt not nede to borowe thy selfe. And the Lorde shall sett the before and not behinde, and thou shalt be aboute only and not beneth: yf that thou herken vnto the commaundmentes of the Lorde thy God which I commaunde the this daye to kepe and to doo them. And se that thou bowe not from any of these wordes which I commaunde the this daye ether to the right hande or to the lefte, that thou woldest goo after straung goddes to serue them.

But and yf thou wilt not herken vnto the voyce of the Lorde thy God to kepe and to
doo

doo all his commaundmentes and ordinaunces which I commaunde the this daye: then all these curses shall come vpon the and ouerta-
ke the: Cursed shalt thou be in the towne, and
cursed in the felde, cursed shall thyne almye be
and thi store. Cursed shall the frute of thy body
ād the frute of thy lond be ād the frute of thine
oxen ād the flockes of thy shepe. And cursed
shalt thou be when thou goest in, ād whē thou
goest out.

And the Lorde shall sende vpon the cur-
synge, goynge to nought and complaynyng in
all that thou setteest thine hande to what soe-
uer thou doest: vntyll thou be destroyed ād bro-
ught to nought quykely, because of the we-
kednesse of thyne invencions in that thou hast
forsaken the Lorde. And the Lorde shall ma-
ke the pestilence cleaue vnto the, vntyll he ha-
ue consumed the from the londe whether thou
goest to enioye it. And the Lorde shall
smyte the with swellynge, with fevers, heet,
burnynge, wetherynge, with smytyng and bia-
stinge. And they shall folowe the, vntyll thou
perishe.

And the heauen that is ouer thy heed shalbe
brasse, and the erth that is vnder the, yerne.
And the Lorde shall turne the rayne of the lā-
de vnto powder ād dust: euen frō heauen they
shall

shal come doune vpon the, vntyll thou be brou-
ght to nought. And the Lorde shall plague the
before thine enemyes: Thou shalt come out o-
ne waye agens them, and flee seuen wayes be-
fore them, ād shalt be scatered amonge all the
kingdomes of the erth. And thy carcasse shal-
be meate vnto all maner foules of the ayre ād
vnto the beestes of the erth, and no man shall
fraye them awaye.

And the Lorde will smyte the with the bot-
ches of Egipte and the emorodes, scalle and
maungynesse, that thou shalt not be healed the
reof. And the Lorde shall smyte the with mad-
nesse, blyndnesse and dasynge of herte. And
thou shalt grope at none daye as the blynde
gropeth in darkenesse; and shalt not come to
the right waye.

And thou shalt suffre wronge only and be
polled euermore, and no man shall soker the,
thou shalt be betrothed vnto a wife, and ano-
ther shall lye with her. Thou shalt bylde an
housse and another shall dwell therein. Thou
shalt plante a vyncyarde, and shalt not make it
comen. Thyne oxen shalbe slayne before thyne
eyes, ād thou shalt not eate thereof. Thyne asse
shalbe violently taken awaye euen before thi fa-
ce, and shall not be restored the agayne. Thy
shepe shalbe geuen vnto thine enemyes, ād no

H i man

man shall helpe the.

Thy sonnes and thy daughters shall be geue
vnto another nacion, and thyne eyes shall se
and dase vppon them all daye longe, but shalt
haue no myghte in thyne hande. The frute
of thy londe and all thy laboures shall a nacy-
on which thou knowest not, eate, and thou shalt
but soffre violence only and be oppressed al-
waye: that thou shalt be cleane besyde thy
selfe for the syghte of thyne eyes whiche thou
shalt se.

The Lord shall smyte the with a myscheuo-
us botche in the knees and legges, so that thou
cāst not be healed: eue from the sole of the fo-
te vnto the toppe of the heed.

The Lorde shall brynge both the and thy
kyng which thou hast sett ouer the, vnto a na-
cyon whiche nether thou nor thy fathers haue
knowne, and there thou shalt serue straunge
goddess: euen wodd and stone. And thou shalt
goo to wast and be made an ensample and a ge-
synge stocke vnto al naciōs whether the Lord
shall carye the.

Thou shalt carie moch seed out in to the
felde, and shalt gather but litle in: for the lo-
custes shall destroye it, Thou shalt plante a
vyneyarde and dresse it, but shalt nether dryn-
ke off the wyne nether gather of the grapes, for

for the wormes shall eate it. Thou shalt ha-
ue olyue trees in all thy costes, but shalt not
be anoynted with the oyle, for thyne olyue tre-
es shalbe rooted out. Thou shalt get sonnes and
daughters, but shalt not haue them: for they
shalbe caried awaye captiue. All thy trees
and frute of thy londe shalbe marred with bla-
styng.

The straungers that are amonge you shall
elyme aboue the vpp an hye, and thou shalt co-
me doune beneth alowe. He shall lende the and
thou shalt not lende him, he shalbe before and
thou behynde.

Moreouer all these curses shall come vppō
the and shall folowe the and ouertake the, tyll
thou be destroyed: because thou herkenedest
not vnto the voyce of the Lorde thy God, to
kepe his cōmaundmētes and ordinaunces whi-
che he cōmaūded the, and they shalbe vppō the
as miracles and wonders and vppon thy seed for-
uer. And because thou seruedest not the Lor-
de thy God with ioyfulnesse and with a good
hearte for the abundaunce of all thinges, ther-
fore thou shalt serue thyne enemye whiche
the Lorde shall sende vppon the: in hunger
and thrust, in nakednesse and in nede off all
thyng: and he shall put a yocke off yerne
vppon thyne necke, vntyll he haue broughte

H ij the to

the to noughte.

And the Lorde shall brynge a nacton vpon the from a farre, euen from the ende off the worlde, as swyfte as an egle fleeth: a nacton whose tonge thou shalt not vnderstonde: a herde fauoured nacton whiche shall not regarde the person of the olde nor haue compassiō on the younge. And he shall eate the frute of thy londe and the frute of thy catell vntyll he haue destroyed the: so that he shall leaue the nether corne, wyne, nor oyle, nether the ēcrease of thyne oxen nor the flockes of thy shepe: vntyll he haue brought the to nought. And he shall keepe the in in all thy cities, vntyll thy hye ad stronge walles be come doune wherei thou trustedst, thorow all thy londe. And he shall besege the in all thy cities thorow out all thy land whiche the Lorde thy God hath geuen the.

And thou shalt eate the frute of thyne awne bodye: the flesshe of thy sonnes and off thy daughters which the Lorde thy God hath geuen the, in that straytenesse and sege wherewith thyne enemye shall besege the: so that it shall greue the man that is tender and excedyngely delicate amonge you, to loke on his brother and vpon his wife that lyeth in his bosome ad on the remnaunte of his childern, which he hath yet lefte, for feare of geuyng

vnto any of them of the flesshe of hys childern, whiche he eateth, because he hath noughte lefte him in that straytenesse and sege wherewith thyne enemye shall besege the in all thy cytyes.

Yee and the woman that is so tender and delicate amonge you that she dare not auenture to sett the sole of hyr foote vpon the grounde for softnesse and tendernesse, shalbe greued to loke on the husbonde that lyeth in hir bosome and on hyr sonne and on hyr daughter: euen because of the afterbyrthe that ys come oute from betwene hyr legges, and because of hyr childern whiche she hath borne, because she wolde eate them for nede off all thynges secretly, in the straytenesse and sege wherewith thine enemye shall besege the in thy cities.

Yf thou wilt not be diligent to doo all the wordes of this lawe that are wrytten in this booke, for to feare this glorious and fearfull name of the Lorde thy God: the Lorde will smyte both the and thy seed with wonderfull plagues and with greate plagues and of longe continuance, and with euell sickenesses and of longe duraunce. Moreouer he wyll brynge vpon the all the diseases off Egipte whiche thou wast afrayed off, and they shall clea-

ye vnto the. Thereto all maner sickenesse
and all maner plagis whiche are not wrytten
in the boke of this lawe, wyll the Lorde bryn-
ge vppon the vntyll thou be come to nough-
te. And ye shalbe lesse fewe in numbere, whe-
re to fore ye were as the starres off heauen in
multitude: because thou woldest not herke vnto
the voyce of the Lorde thy God.

And as the Lorde reioysed ouer you to do
you good and to multiplie you: euen so he will
reioyse ouer you, to destroye you and to brynge
you to nought. And ye shalbe wasted from of
the lande whother thou goest to enioye it,
And the Lorde shall scatter the amonge all
nacyons from the one ende of the worlde vnto
the other, and there thou shalt serue straun-
ge goddes, whiche neither thou nor thy fathers
haue knowne: euen wod and stone.

And amonge these nacyons thou shalt be
no small season, and yet shalt haue no reste for
the sole of thy foote. For the Lorde shall geue
the there a treblyng herte and dasyng eyes and
forowe of mynde. And thy lyfe shall hange
before the, and thou shalt feare both daye and
nyghte and shalt haue no trust in thy lyfe. In the
mornyng thou shalt saye, wolde God it were
nyghte. And at nyghte thou shalt saye,
wolde

wolde God it were mornyng. For fea-
re off thyne herte whiche thou shalt feare, and
for the syghte of thyne eyes whiche thou sho-
alt se.

And the Lorde shall brynge the in to Egip-
te agayne with shippes, by the waye which I ba-
de the that thou shuldest se it nomoare. And
there ye shalbe solde vnto youre enemyes, for
bondmen and bondwomen: and yet no man
shall bye you.

¶ The. xxxi. Chapter.

THese are the wordes of the appoyntment
whiche the Lorde commaunded Moses
to make with the childern of Israel in the lon-
de of Moab, besyde the appoyntment whiche
he made with them in Horeb.

And Moses called vnto all Israel and saye
ed vnto them: Ye haue sene all that the Lorde
dyd before youre eyes in the lande of Egip-
te, vnto Pharaon and vnto all his seruauntes,
and vnto all his londe, and the greate temp-
tacyons whiche thyne eyes haue sene and tho-
se greate myracles and wonders: and yet the
Lorde hath not geuen you an herte to percea-
ue, nor eyes to se, nor eares to heare vnto this
daye.

And

And I haue led you .xl. yere in the wildernesse: and youre clothes are not waxed olde vppon you, nor are thy shoues waxed olde vppon thy fete. Ye haue eaten no bred nor droncke wyne or strounge dryncke: that ye myghte knowe, howe that he is the Lorde youre God.

And at the last ye came vnto this place, ad Sihon the kynge of Hesbon and Og kynge of Basan came out agenst you vnto batayle, and we smote them and toke their londe and gaue it an heritaunce vnto the Rubenites and Gadites and to the halfe tribe of Manasse. Kepe therfore the worde of this appoyntment and doo them, that ye maye vnderstonde all that ye ought to doo.

Ye stonde here this daye euery one of you before the Lorde youre God: both the heedes of youre trybes, youre elders, youre officers ad all the mē of Israel: youre childern, youre wyues and the straungere that are in thyne host, from the hewer of thy wod vnto the drawer of thy water: that thou shuldest come vnder the appoyntment of the Lorde thy God, and vnder his othe which the Lorde thy God maketh with the this daye. For to make the a people vnto him selfe, and that he maye be vnto the a God, as he hath sayed vnto the and
as he

as he hath sworne vnto thi fathers Abraham, Isaac and Iacob.

Also I make not this bonde and this othe with you only: but both with him that stodeth here with us this daye before the Lorde oure God, and also with him that is not here with us this daye. For ye knowe howe we haue dwelt in the londe of Egipte, and howe we came thow the myddes of the nacions which we passed by. And ye haue sene their abhominaciōs and their ydolles: wod, stone, siluer and golde which they had.

Lest there be amonge you man or woman kynred or trybe that turneth awaye in his hert this daye from the Lord oure God, to goo ad serue the goddes of these nacions: and lest there be amonge you some roote that bereth gall and wormwood, so that when he heareth the wordes of this curse, he blesse him selfe in his hert sayenge: I feare it not, I will therfore walke after the lust of myne awne hert, that the drunken destroye the thurstie.

And so the Lorde will not be mercyfull vnto him, but then the wrath of the Lorde ad his gelousye, smoke agenst that man, ad al the curses that are writen in this boke light vppō him, and the Lorde doo out his name fro vnder heauen, and separate him vnto euell out of
all the

all the trybes of Israel acordynge vnto all the curses of the appoyntement that is written in the boke of this lawe.

So that the generacion to come of youre childern that shal ryse vpp after you ad the stranger that shall come from a ferre londe, saye when they se the plagis of that londe, and the diseases where with the Lorde hath smytten it how all the londe is burnt vpp with breimstone and salt, that it is nether sowne nor beareth nor any grasse groweth therein, after the ouertrowenge of Sodome, Gomor, Adama ad Zeboim: which the Lorde ouerthrewe in his wrath and angre.

And than all nacions also saye: wherefore hath the Lorde done of this facion vnto this londe? O how feare is this greatt wrath? And men shall saye: because they leste the testamēt of the Lorde God of their fathers which he made with them, whē he brought them out of the lande of Egypte. And they went ad serued straunge goddes and worshipped them: goddes which they knewe not and which had gotten them nought. And therfore the wrath off the Lorde waxed whote vppon that londe to brynge vppon it all the curses that are written in this boke. And the Lorde cast them out of their londe in angre, wrath and greate fury ouer
snelte

snelte, and cast thē in to a straunge londe, as it is come to passe this daye.

The secrettes perteyne vnto the Lorde oure God and the thinges that are opened perteyne vnto us and oure childern for euer, that we doo all the wordes of this lawe.

The. xxx. Chapter.

W Hen all these wordes are come vpo the whether it be the blessinge or the curse which I haue set before the: yet yf thou turne vnto thine hert amonge all the nacions whosether the Lorde thi God hath thruste the, and come agayne vnto the Lorde thi God ad herken vnto his voyce acordinge to all that I commaunde the this daye: both thou and thi childern with all thine hert and all thi soule: Then the Lorde thi God wil turne thi captiuite ad haue cōpassion vpo the ad goo ad sett the agayne from all the nacions, amōge which the Lorde thi God shall haue scattered the.

Though thou wast cast vnto the extreme partes of heauen: euen from thence will the Lorde thi God gather the and from thence sett the and brynge the in to the lande which thi fathers possessed, and thou shalt enioye it. And he will shewe the kyndnesse and multi

multiplie the aboue thi fathers. And the Lorde thi God will circumcise thine hert and the hert of thi seed for to loue the Lorde thi God with all thine hert and all thi soule, that thou mayst lyue. And the Lorde thi God will put all these curses vpon thine enemyes and on the that hate the and persecute the.

But thou shalt turne and herken vnto the voyce of the Lorde and doo all his commaundmentes which I commaunde the this daye. And the Lorde thi God will make the plenteous in all the workes of thine hande and in the frute of thi bodye, in the frute of thi catell and frute of thi lande and in riches. For the Lorde will turne agayne and reioyse ouer the to doo the good, as he reioysed ouer thi fathers: Yf thou herken vnto the voyce of the Lorde thy God, to kepe his commaundmentes and ordynances which are written in the booke of this lawe, yf thou turne vnto the Lord thi God with all thine hert and all thi soule.

For the commaundment which I commaunde the this daye, is not separated from the nether ferre of it. It is not in heauen, that thou nearest to saye: who shall goo vpp for us in to heauen, and sett it us, that we maye heare it and doo it: Nether is it beyonde the see, that thou shuldest saye: who shall goo ouer see for us and sett

it us

it us that we maye heare it and doo it: But the worde is very nye vnto the: euen in thi mouth and in thine hert, that thou doo it.

Beholde I haue sett before you this daye lyfe and good, deeth and euell: in that I commaunde the this daye to loue the Lorde thi God and to walke in his wayes and to kepe his commaundmentes, his ordynances and his lawes: that thou mayst lyue and multiplye, and that the Lorde thy God manlesse the in the londe whother thou goest to possesse it.

But and yf thine hert turne awaye, so that thou wilt not heare: but shalt goo astraye and worshipe straunge goddes and serue them, I pronounce vnto you this daye, that ye shal surely peresh and that ye shall not prolonge youre dayes vppon the londe whother thou passest ouer lordayne to goo and possesse it.

I call to recorde this daye vnto you, heauen and erth, that I haue sett before you lyfe and deeth, blessinge and cursynge: but chose lyfe, that thou and thi seed maye lyue, in that thou louest the Lorde thi God herkenest vnto his voyce and cleuest vnto him. For he is thi life and the lengthe of thi dayes, that thou mayst dwell vppon the erth which the Lorde swaue vnto thi fathers: Abraham, Isaac and Iacob to

geue

geue them.

XXXI. Chapter.

The. xxxi. Chapter.

AND Moses went and spake these wordes vnto all Israel and sayed vnto them I am an hundred and. xx. yere olde this daye, and can nomoare goo out and in. Also the Lorde hath sayed vnto me, thou shalt not go ouer this Iordayne. The Lord youre God he will goo ouer before the and he will destroye these nations before the, and thou shalt conquere the. And Iosua he shall goo ouer before the, as the Lorde hath sayed. And the Lorde shall doo vnto them, as he dyd to Sihon and Og kynges of the Amorites and vnto their landes which kynges he destroyed.

And when the Lorde hath deliuered them to the, se that ye doo vnto them acordynge vnto all the commaundmentes which I haue commaunded you. Plucke vpp youre hartes and be stronge, dreade not nor be aferde of them: for the Lorde thi God him selfe will goo with the, and wil nether let the goo nor forsake the:

And Moses called vnto Iosua and sayed vnto him in the sighte of all Israel: Be stronge and bolde, for thou must goo with this people vnto the londe which the Lorde hath

XXXI. Chapter. Fo. LVI

hath sworne vnto their fathers to geue them; and thou shalt geue it them to enheret. And the Lorde he shall goo before the and he shall be with the, and wil not let the goo nor forsake the, feare not therfore nor be discomforted.

And Moses wrote this lawe and deliuered it vnto the preastes the sonnes of Levi which bare the arke of the testament of the Lorde, and vnto all the elders of Israel, and commaunded them sayenge: At the ende of. vii. yere, in the tyme of the fre yere, in the fest of the tabernacles, when all Israel is come to appere before the Lorde thi God, in the place which he hath chosyn: se that thou reade this lawe before all Israel in their eares. Gather the people together: both men, women and childern and the straungers that are in thi cities, that they maye heare, lerne and feare the Lorde youre God, and be diligent to kepe all the wordes of this lawe, and that theyr childern which knowe nothinge maye heare and lerne to feare the Lorde youre God, as long as ye lyue in the londe whother ye goo ouer Iordayne to possess it.

And the Lorde sayed vnto Moses: Beholde thy dayes are come, that thou

must dye. Call Iosua and come and stonde in the tabernacle of witnesse, that I maye geue him a charge. And Moses and Iosua went and stode in the tabernacle off witnesse. And the Lorde appeared in the tabernacle: euen in the pyler off the cloude. And the piler of the cloude stode ouer the dore of the tabernacle.

And the Lorde sayed vnto Moses: beholde, thou must slepe with thi fathers, and this people will goo a whorynge after straunge goddes off the londe whother they goo and will forsake me and breake the appoyntement which I haue made with them. And then my wrath will waxe whote agensit them, and I will forsake them and will hyde my face from them, and they shalbe consumed. And when moch aduersyte and tribulacion is come vppon them, then they will saye: because oure God is not amonge us, the se tribulacions are come vppon us. But I wil hyde my face that same tyme for all the euels sake which they shall haue wrought, in that they are turned vnto straunge goddes.

Now therfore write ye this songe, and teach it the childern of Israel and put it in their mouthes that this songe maye be my witnesse vnto

vnto the childern of Israel. For when I haue brought them in to the londe whiche I sware vnto their fathers that runneth with mylke and honye, then they will eate and fyll them selues and waxe fatt and turne vnto straunge goddes and serue them and rayle on me and breake my testament. And then when moch myscheffe and tribulacion is come vppon them, this songe shall answere before them, and be a witnesse. It shall not be forgotten out of the mouthes of their seed: for I knowe their inuincynacyon whiche they goo aboute euen now before I haue broughte them in to the londe which I sware. And Moses wrote this songe the same season, and taught it the childern of Israel.

And the Lorde gaue Iosua the sonne off Nun a charge and sayed: be bolde and stronge for thou shalt brynge the childern of Israel in to the lond which I sware vnto them, and I will be with the.

When Moses had made an ende of wrytynge out the wordes of this lawe in a booke vnto the ende of them he commaunded the Leuites which bare the arcke of the testamēt of the Lorde sayenge: take the boke off this lawe and put it by the syde of the arcke of the testament of the Lorde youre God, and let it

be there for a witnesse vnto the. I For knowe
thi stubernesse and thi stiffe necke: beholde,
while I am yet a lyue with you this daye, ye ha-
ue bene disobedient vnto the Lorde: ad how
moch moare after my deeth.

Gather vnto me al the elders of youre try-
bes and youre officers, that I maye speake the-
se wordes in their eares and call heauē ad erth
to recorde agenst them. For I am sure that
after my deeth, they will utterly marre them
selues and turne from the waye which I com-
maunded you, and tribulacion will come vpon
you in the later dayes, when ye haue
wrought wickednesse in the sight of the Lorde
to prouoke him with the workes of you-
re handes. And Moses spake in the eares
of all the congregation of Israel the wor-
des of this songe, vnto the ende of them.

The. xxxij. Chapter.

HEare o heauen, what I shall speake and
heare o erth the wordes of my mouth.

My doctrine droppe as doeth the rayne, ad
my speach flowe as doeth the dewe, as the mel-
lyngge vpon the herbes, ad as the droppes vpon
the grasse. For I wil call on the name of the
Lorde: Magnifie the might of oure God.

Heie

He is a rocke and perfecte are his deades,
for all his wayes are with discrecion. God is fa-
ithfull and without wickednesse, both rightous
and iuste is he.

The frowarde and ouerthwarte genera-
cion hath marred them selues to himward, ad
are not his sonnes for their deformities sake,

Doest thou so rewarde the Lorde? O foo-
lish nacyon ad vnwyse. Is not he thy father ad
thyne owner? hath he not made the and ordey-
ned the?

Remembre the dayes that are past: consydre
the yeres from tyme to tyme. Axe thy father ad
he will shewe the, thyne elders and they will
tell the.

Whē the most hyghest gaue the nacyons an
inheritaunce, ad diuided the sonnes of Adam
he put the borders of the nacyons, fast by the
multitude of the children of Israel.

For the Lordes parte is his folke, ad Israel
is the porcion of his inheritance.

He founde him in a deserte londe, in a voye
de ground ad a rorynge wildernesse. he led hē
aboute and gaue him vnderstondyng, ad kep-
t hym as the aple of his eye.

As an egle that sterceth vpp hyr nest and
fotereth ouer hyr younge, he stretched out
his wynges and toke hym vpp and bare hym

I ij on his

on his shulders.

The Lorde alone was his guyde, and there was no straunge God with him.

He sett him vpp upon an hye londe, and he ate the encrease of the felde. And he gaue his honye to sucke out of the rocke, and oyle out of the harde stone.

With butter of the kyne and mylke of the shepe, with fatt of the lambes and fatt rammes, and he gootes with fatt kydneyes and with wheate. And of the bloude of grapes thou dronest wyne.

And Israel waxed fatt and kyked. Thou wast fatt, thicke and smoth, And he let God goo that made him and despyed the rocke that saued him.

They angred him with straunge goddes and with abhominacions prouoked him.

They offered vnto feldedeuils and not to God, and to goddes which they knewe not, and to newe goddes that came newly vpp which their fathers feared not.

Of the rocke that begat the thou arte vnmyndefull and hast forgott God that made the.

And when the Lorde sawe it, he was angred because of the prouokynge of his sonnes and daughters.

And

And he sayed: I will hyde my face from the and will se what their ende shall be. For they are a froward generacion and childern in whom is no fayth.

They haue angred me with that whiche is no god, and prouoked me with their vanities. And I agayne will angre them with the whiche are no people, and will prouoke the with a foelish nacion.

For fire is kyndled in my wrath, and shall burne vnto the botome of heell. And shall consume the erth with her encrease, and set a fire the botoms of the mountaynes.

I will hepe myscheues vpon the and will spende all myne arrowes at them.

Burnt with hungre and consumed with heete and with bitter pestilence. I will also sende the the of beestes vppon them and poyson serpentes.

Without forth, the swerde shall robbe the off their childern: and wythin in the chamber, feare: both younge men and younge women and the suckelynges with the me of graynedes.

I haue determened to scatter the throwout the worlde, and to make awaye the remembraunce of them from amonge men.

Were it not that I feared the raylynge off they

their enemyes, lest their aduersaries wo'de bragge and saye: oure hye hande hath done all these workes and not the Lorde.

For it is a nacion that hath an unhappy forcast, and hath no vnderstonge in them. wolde they were wyse and vnderstode this, and wolde consider their later ende.

Howe it cometh that one shall chase thousande, and two putt ten thousande off them to flyghte? excepte their rocke had solded them, and because the Lorde had deliuered them.

For oure rocke is not as their rocke, nor though oure enemyes be iudge.

But their vines are of the vines of Sodom, and of the felde of Gomorra. Their grapes are grapes of gall, and their clusters be bitter.

Their wyne is the poyson of dragons, and the cruell gall of aspes.

Are not such thinges layed in store with me, and seeled vpp amonge my treasures?

Vengeance is myne and I will rewarde their fete shall slide, when the tyme cometh. For the tyme of their destruction is at hande, and the tyme that shall come vppon them maketh hast.

For the Lorde will doo iustice vnto his people

people, and haue compassion on his seruantes. For it shalbe sene that their power shall fayle, and at the last they shalbe presoned and forsaken.

And it shalbe sayed: where are their goddes, and their rocke wherein they trusted?

The fatt of whose sacrifices they ate and drancke the wyne of their drynck offerynges, let them ryse vpp and helpe you and be youre protection.

Se now howe that I, I am he, and that there is no God but I. I can kyll and make alyue, and what I haue smyten that I can heale: nether yet there that can deliuer any man oute off my honde.

For I will lifte vpp myne hande to heauē, and will saye: I lyue euer.

Yf I whett the lyghtenyng of my swerde, and myne hande take in hande to doo iustyce, I wyll shewe vengeance on myne enemyes and will rewarde them that hate me.

I will make myne arrowes dronke with bloude, and my swerde shall eate flesh of the bloud of the slayne and of the captiue and of the bare heed of the enemye.

Reioyse hethen wyth his people, for he wyll auenge the bloude off his seruantes, and wyll auenge hym off his aduersaryes, and

XXXII. Chaptre.

and wilbe mercyfull vnto the londe off hys people.

And Moses went ad spake all the wordes of this songe in the eares of the people, both he and Iosua the sonne of Nun. And when Moses had spoken all these wordes vnto the ende to all Israel, then he sayed vnto them. Sett youre hertes vnto all the wordes whiche I testifie vnto you this daye: that ye commaunde them vnto youre childern, to obserue and doo all the wordes off thys lawe. For it is not a vayne worde vnto you: but it is youre lyfe, and thorow thys worde ye shall pro longe youre dayes in the lond whother ye goo ouer Iordayne to conquere it.

And the Lorde spake vnto Moses the selfe same daye sayenge: get the vpp in to this mountayne Abarim vnto mount Nebo, which is in the londe of Moab ouer agens Iericho.

And beholde the londe of Canaan whiche I geue vnto the childern of Israel to possesse. And dye in the mount whiche thou goest vppon, and be gathered vnto thy people: As Aaron thy brother dyed in mounte Hor ad was gathered vnto his people. For ye trespassed agens me amonge the childern of Israel at the waters off striffe, at Cades in the wyldernes of Zin: because ye sanctified me not amonge

XXXIII. Chaptre. Fo. LXI.

amonge the childern of Israel. Thou shalt se the londe before the, but shall not goo thither vnto the londe which I geue the childern off Israel.

The. xxxiiij. Chaptre.

THis is the blessinge where with Moses gods man blessed the childern of Israel before his deeth sayenge: The Lord came fro Sinai and shewed his beames from Seir vnto them, and appered gloriously from mount Paran, and he came with thousandes of sayntes, and in his right hande a lawe of fyre for them. How loued he the people? All his sayntes are in his honde. They yoyned the selues vnto thy fote and receaued thi wordes. Moses gaue us a lawe which is the enheritaunce of the congregacion of Iacob. And he was in Israel kinge when he gathered the heedes of the people and the tribes of Israel to gether.

Ruben shall lyue and shall not dye: but his people shall be few in numbere.

This is the blessinge of Iuda. And he sayed: heare Lorde the voyce of Iuda and bringe him vnto his people: let his handes fyght for him: but he thou his helpe agens his enemies.

And vnto Leui he sayed: thy perfectnesse and

ad thi light be after thy mercyfull mā whō thō
ou tempest at Masa ad with whom thou stri
uedst at the waters of strife. He that saith vn
to his father ad mother. I sawe him not, ad vn
to his brethern I knewe not, and to his sonne
I wote not: for they haue obserued thi wordes
and kepte thy testament. They shall teach Ia
cob thi iudgementes ad Israel thi lawes. They
shall put cens before thi nose and whole sacri
fices apon thine altare. Blesse Lorde their po
wer and accepte the workes of their hondes:
smyte the backes of them that ryse agēst them
and of them that hate them: that they ryse not
agayne.

Vnto Ben Iamin he sayed: The Lordes
derlynge shall dwell in sassetye by him and
kepe him selfe in the hauen by hym conty
nually, and shall dwell betwene his shul
ders.

And vnto Ioseph he sayed: blessed of the
Lorde is his londe with the goodly frutes
off heauen, with dewe and with sprynges
that lye beneth: and with frutes of the en
crease of the sonne and with rype frute off
the monethes, and with the toppes of moo
untaynes that were from the begynnyng
and with the dayntes of hilles that last euer
and with goodly frute of the erth and off the

the fulnesse there of. And the good will of
him that dwelleth in the bush shall come vp
pon the heed of Ioseph and vpon the top
pe of the heed of him that was separated fro
amonge his brethern his betwye is as a first
borne ox and his hornes as the hornes of
an onycorne. And with them he shall push
the nacions to gether, euen vnto the endes
of the worlde. These are the many thou
sandes of Ephraim and the thousandes off
Manasse.

And vnto Zabulon he sayed: Reioyse Za
bulon in thi goenge out, and thou Issachar in
thi tentes. They shall call the people vnto the
hill, and there they shall offer offerynges of ri
ghteousnes. For they shall sucke of the abun
dauce of the see and of treasure hyd in the
sonde.

And vnto Gad he sayed: blessed is the ro
mmaker Gad. He dwelleth as a lion and
caught the arme ad also the toppe of the heed
He sawe his begynnyng, that a parte of the
teachers were hyd there ad come with the hee
des of the people, and executed the righteou
snes of the Lorde and his iudgementes with
Israel.

And vnto Dan he sayed: Dan is a lions
whelpe, he shall flowe from Basan.

And

And vnto Nepthali he sayed: Nepthali he shall haue abundance of pleasure and shalbe fylled with the blessinge of the Lorde and shall haue his possessions in the southwest.

And of Asser he sayed: Asser shalbe blessed with childern: he shalbe acceptable vnto his brethern and shall dyppe his fote in oyle: Yern and brasse shall hange on thi shoues and thine age shalbe as thi youth.

There is none like vnto the God of the off Israel: he that sitteth vppon heauen shalbe thine helpe, whose glorie is in the cloudes, that is the dwellinge place of God from the begynnyng and from vnder the armes of the world: he hath cast out thine enemies before the and sayed: destroye. And Israel shall dwell in safetie alone. And the eyes of Iacob shall looke appon a londe of corne and wyne, moreover his heauen shall droppe with dewe. Hapye art thou Israel, who is like vnto the? A people that art saued by the Lorde thy shilde and helper and swerde of thi glorye. And thyne enemyes shall hyde them selues from the, and thou shalt walke vppon their hye hilles.

The. xxxiiij. Chapter

And Moses went fro the felde of Moab vpp in to mount Nebo which is the toppe

toppe of Pisga, that is ouer agent Iericho. And the Lorde shewed him all the londe off Gilead euen vnto Dan, and all nephtali and the londe of Ephraim and Manasse, and all the londe of Iuda: euen vnto the vmost see, and the south and the region of the playne of Iericho the cite of datetrees euen vnto Zoar. And the Lorde sayed vnto him. This is the londe which I sware vnto Abraham, Isaac and Iacob sayenge: I will geue it vnto thy seed. I haue shewed it the before thyne eyes: but thou shalt not goo ouer thither.

So Moses the seruante of the Lorde dyed there in the londe of Moab at the commaundment of the Lorde. And he buryed him in a valey in the londe of Moab besyde Beeth Peor: but no man wist of his sepulchre vnto this daye. And Moses was an hundred and. xxx. yere olde when he dyed, and yet his eyes were not dym nor his chekes abated. And the childern of Israel wepte for Moses in the felde off Moab. xxx. dayes. And the dayes off wepyng and mornyng for Moses were ended.

And Iosua the sonne of Nun was full of the spirite of wisdom: for Moses had put his hande vppon him. And all the childern of Israel herkened vnto him and dyd as the Lorde com-

comāunded Moses. But there arose not a prophet sense in Israel lyke vnto Moses, whom the Lorde knewe face to face, in all the miracles and wonders which the Lorde sent him to doo in the londe of Egipte, vnto Pharaο and all his seruauntes and vnto all his londer: and in all the myghtye deedes and greate tereble thinges which Moses dyd in the sight of all Israē.

cl

¶ The ende of the fift boke of Moses.

Avims, A kinde of geauntes, and the worde signifieth crooked vnrighr or weked. Belial weked or wekednesse, he that hath cast the yoke of God of his necke and will not obeye god.
Bruterar, prophesiers or sothsayers.
Emims, a kinde of geaūtes so called be cause they were terreble and cruell for emin signifieth terreblenesse.
Enack, a kinde of geauntes, so called happlye because they ware cheynes aboute their neckes, for enack signifieth soch a cheyne as men were aboute their neckes.

Horims,

A kinde of geauntes, and signifieth noble, because that of pride they called the seluc nobles or gentles.

Rocke, God is called a rocke, because both he and his worde lasteth euer.

Whett the on thy childern, that is exercyse thy childern in the and putthem in ore.

Zamzumims, a kinde of geaūtes, and signifieth myscheuous or that be all waye imaginige.

Quia deus fuit. non tunc annis

omnis contemnit. sed tunc apta nocet.

Quia deus fuit. non tunc annis. denotat annis.

Quia deus fuit. non tunc annis. denotat annis.

Quia deus fuit. non tunc annis. denotat annis.

Quia deus fuit. non tunc annis. denotat annis.

Quia deus fuit. non tunc annis. denotat annis.

Quia deus fuit. non tunc annis. denotat annis.

Quia deus fuit. non tunc annis. denotat annis.

Quia deus fuit. non tunc annis. denotat annis.

Quia deus fuit. non tunc annis. denotat annis.

Quia deus fuit. non tunc annis. denotat annis.

Quia deus fuit. non tunc annis. denotat annis.

Quia deus fuit. non tunc annis. denotat annis.

Quia deus fuit. non tunc annis. denotat annis.

Quia deus fuit. non tunc annis. denotat annis.

Quia deus fuit. non tunc annis. denotat annis.

Quia deus fuit. non tunc annis. denotat annis.

Quia deus fuit. non tunc annis. denotat annis.

Quia deus fuit. non tunc annis. denotat annis.

Quia deus fuit. non tunc annis. denotat annis.

Thomas de
Episcopo

Quia deus fuit. non tunc annis. denotat annis.